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11. Q. What meaneth this that is added. For thine is the kingdome, the power and glorie for euer and euer. Amen.

A. This is the conclusion of the praier, wherin there is first a reason rendred wherfore we should obtaine not onely to be deliuered from the power of the diuell, but also receiue all good things from God: euen bicause he is king ouer all, and the might and power is his. Then also it doth shewe, that God is to haue all the praise and glory of our saluation. For they haue not a right minde, which are not as readie to giue honour and glory vnto God, for the good things they obtaine: as to call for that they neede.

FINIS.

¶ Imprinted at London, at the three Cranes of the Vine-tree by Thomas Dawson.

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A Catechiſme or *Inſtitution of Chriſtian* religion, to bee *learned of all youth, next* after the little Catechiſme: appointed in the booke of Common praier.

LONDON.
Printed by Iohn Windet, for the Aſſignes of Richard Day.
1593.

To the most reuerend fathers *in God, my lords, Matthew archbishop of Canturburie, Edmund archbishop of Yorke, Edwine bishop of London, and the rest of the bishops of England.*

IT is not vnknowen vnto your wisedoms, that the diuersities of Catechismes, in shortnesse or length, either for the first entring of children, or for the more full instructiō of youth, in the principles & sum of christian religion, are as well allowed by the iudgements of diuers godly and learned men, as also practised in many christian churches in sundry countries well reformed, not without good reason grounded vpon the diuersities of ages and capacitie of wits. I therefore vpon the said considerations, haue applied my selfe in this Catechisme, being of a middle sort, both to further the profit and to satisfie the minds of such as may iudge the little Catechisme as written for verie yoong children, not fullie inough to serue for their instruction; and on the other part may thinke the larger Catechisme to bee too long and tedious, either for their capacitie or leisure. For their vse (I say) and contentation, I haue heere abridged the largest Catechisme in such sort (I trust) as it may seeme neither much defectiue in any necessarie points of christian religion, neither very superfluous in any vnnecessarie circumstances & amplificatiōns, neither in consequence of matter greatlie swaruing from good order; that as the last Ca-

techisme is most meet for the first entering of children or others, though of more age, yet not of the greatest capacitie; so might this of the middle sort serue for such, as hauing somewhat profited, were yet desirous of further instruction; and lastly, such as not contented to know the cheefe points of christian religion breeflie set foorth, were desirous also to see and vnderstand the reasons and proofs of the same, may find in the largest Catechisme wherewith to content & satisfie their minds, so that none should lacke instructions of godlines meet for them, of what age or capacitie so euer they were; the which three Catechismes being purelie translated into the Latine toong, may not only serue yoong beginners, or more forward schollers in the Grammer schoole, to the same vses and to the learning of true religion, & the right vse of the Latin speech with one labor, but the last also might seeme not vnprofitable vnto many ecclesiasticall ministers for diuers good purposes. Might it therefore please your good L. in respect of the former and other good consideratiõs which may vnto your wisdoms better appeare, to allow the same, I shal thinke my little labor right well bestowed. And humblie taking my leaue, I commend you vnto the grace of almightie God, who haue the same alwaies in his blessed keeping.

Nouemb. 1572.

Your good lordships to command. A.N.

Maister

Maister. *Tell me my child of what religion thou art?*

Scholer. Of the same religion, which Christ our sauior taught, wherof I am called, and do trust, that indeed I am a Christian. Act.11.d.16.

M. What is the Christian religion?

Sch. Christian religion is the true worshipping of God, and keeping of his commandements. Matth.4.b.10 Iohn.4.c.24.

M. Of whom, or where is it to be learned?

Sch. Of the word of God, which is written in the bookes of the old and new testament Iohn 5.d.39. Acts.17.11. 2.Tim.3.d.15. 16.17.

M. Why is Gods word named the testament?

Sch. Because Gods will, what he would haue vs to do or flie, is there perfectly & vnchangeablie conteined: from the which we ought not to swarue on any side. Gal.3.c.15.17 Iohn.4.d.25. Gal.1.2.8.9. Deut.4.a.2. Esa.3.d.12.

M. By what meanes shal we come to the knowledge of Gods will written in his word?

Sch. By diligent reading and studying of the same, or by hearing it read and truly taught. Ioh.5.d.39. Act.17.c.11.

M. Is that sufficient?

Sch. Because no man can by his owne wit or diligence attaine to the know- 1.Cor.1.d.21 & 3.b.7.

Psal.119.c.33 34.35. Ioh.16.b.13 Iohn.1.b.17. Luke.16.d.16 Acts.13.f.39. Rom.6.c.14.15.

ledge of Gods wisdome, in his word conteined, we must with continuall and feruent prayer craue of God, that it would please him by his holy spirit to indue our hearts with vnderstanding and beléefe of his holy word, and with earnest desire to obeie his will therein declared.

M. *Which be the chiefest parts of the word of God?*

Sch. The law and the gospell.

Matth.22.d. 37.38.39.40, Luke.10.c. 27.28. Rom.10.a.5. Gal.3.b.10.

M. *How be these two known the one frō the other?*

Sch. The law teacheth vs our dutie towards God and our neighbor, and chargeth vs strictly to doo the same: promising euerlasting life to such as doo fulfill the law, and threatening eternall damnation to such as doo breake the same.

M. *What doth the gospell?*

Mar.1.b.15. Luke.5.b.32. Iohn.1.b.17. Acts.f.38.39. & 13.f.38.39

Sch. It promiseth that God, through faith in Christ, will be mercifull to forgiue the offendors of the law, such as be sorie therefore, and purpose to amend.

Rom.1.a.5. b.16.&.6.c. 14.15.

M. *How many partes be there of true religion?*

Sch. There be two principall parts of religion, likewise as of the word of God, out of the which, as it were the spring head, religion doth flow.

M.

M. Which be they?

Sch. Obedience which the law commandeth; and faith, or beléefe which the gospell requireth. Iohn.14.b.15 c.21.23.24. Rom.10.a.5, 6.b.8. Mar.1.b.15. Rom.1.a.5. b.16.

M. For more plainnesse, I would haue thee to make more parts of religion.

Sch. I may (I thinke) conueniently reckon these foure, as chéefe parts of true religion; obedience, faith, praier, and the sacraments. Iohn.14.b.15 c.21.23.24 Mar.16.d.16. Act.2.c.21. Rom.10.c. 12.13.

M. Well then, I will inquire of these foure in order as you haue rehearsed thē. And for that true obedience which is the first part, is to be tried by the rule of Gods law: I thinke it necessary, in the beginning to know what thou thinkest of Gods law. Iohn.14.b.15 c.21.23.24. Gal.3.b.10.

Sch. I thinke the law of God written in two tables, to be the most perfect rule of righteousnesse, commanding all good things that are to be done, and forbidding the contrary. Exod.34.d. 28.29. Psal.19.b.6. 7.8.9.10. Exod.20. Deut.5. Esa.30.d.21.

M. Whereof treateth the first table?

Sch. Of godlinesse, or of our dutie towards God: and it conteineth the foure first commandements.

M. The second whereof treateth it? Matth.22. d.36.37.

Sch. Of charitie or loue among men, and of our dutie one towardes another: which table conteineth fiue comman-

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Matt.16.c.18 19.and 22.d. 39.40. Exod.34.d.29 Deu.4.b..13.

dements: and so in the whole, the lawe conteineth ten commandements, and therefore also is called the ten commandements.

M. *Rehearse the first commandement of the first table.*

Exo.20.a.1.2. 3. Deu.5.a.5.6;7

Sch. God spake thus: Heare ô Israell, I am the Lord thy God, which haue brought thee out of the land of Egypt out of the house of bondage. Thou shalt haue none other gods before me.

M. *Why doth he in the beginning tell vs that he is the Lord our God?*

Deut.10.b.12 13.

Sch. In those words his infinit maiestie, power and goodnesse are expressed, whereby we are most streictly charged with obedience, vnlesse we will be both rebels against him that is most mightie, and vnthankfull towards him that is most good and gratious.

Mal.1.b.5.6.

M. *What meaneth it that he chargeth vs to haue none other gods before him?*

Sch. He forbiddeth and condemneth all idolatrie.

M. *What is idolatrie?*

Psa.115.b.8.9 Matth.4.b.10

Sch. To reuerence with godly worship any creatures, or to put our trust or comfort in them as gods: which to do,

were

were most abhominable. For we ought to giue all godlie honour onely to his maiestie, the greatest loue to his goodnesse, to flie to him & to craue his helpe in all feates and dangers, & with thankfulnesse to acknowledge that we owe our selues, and all things that we haue vnto his goodnesse. Deut.10.b.12 13.d.20.21. Matt.22.d.37 Psal.15.c.14. 15.d.23. Psal.79.d.13. & 95.c.6.7.& 100.a.1.2.3. Ioh.3.d.27. 1.Cor.4.b.7. Iam.5.c.17. Psal.7.b.9.& 33.c.14.

M. *What meane those last words, Before me, or in my sight?*

Sch. That there is nothing so secret that can be hid from him: and that therefore not onely with open life and outward shew, but also with the inwarde and pure godlinesse of the heart we ought to honour him, and none but him onely. Esa.29.c.13 Matt.5.a.8.& 15.a.8.

M. *Make me a breefe rehearsall of such as thou doest thinke cheefly to breake this commandement.*

Sch. All idolaters, as I haue saide, all soothsaiers, coniurors, sorcerers, witches, charmers, and all that seeke vnto them, all false prophets that doo teach lies, all that abuse the word of God or doo not giue the cheefe credit vnto it, neither be guided by it, but doo follow their owne fantasies; all that feare, loue, Leui.19.c.31. Eccle.8.c.19 &.4.7.b.9. Deut.18.c.10. 20. Matth.15.a.2 3.b.6.9.

loue, or esteeme any creatures aboue God, or equally with him, all these and such like doe breake the first commandement of God.

M. *Rehearse now the second commandement.*

Exod. 20, 2, 4, d, 23. Leu, 26, a. 1, Deut, 4, c, 15, 16, 17, 18, 19 Esa, 40, d, 18, & 44, b, 9, &c,

Sch. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder ỹ earth: thou shalt not bow downe to them nor worship them. For I the Lord thy God am a gelous God, & visit the sins of the fathers vpon the children, vnto the third & fourth generation of them that hate me, & shew mercie vnto thousands in them that loue me and keepe my commandements.

M. *It may seeme that this law doth condemne the arts of painting and grauing, so that it is not lawfull to haue any images at all.*

Matt, 22, c, 20 21, d, 36. 37,

Sch. Not so. For in his first table hee speaketh not of any artificiall thing, ciuilly to be vsed; but onely treateth of things which doe appertaine to the worshipping of God.

M. *What is then the meaning of this commandement?*

Sch. In this second commandement,

God.

God first forbiddeth vs to make any Images to expresse or counterfet him, or to seeke him, or to worship him in images. Esa,40,d,18, &c,

And secondly he chargeth vs, not to worship the images themselues, or to abuse them in any wise by idolatrie or superstition: but that we worship God alone in spirit and truth, and as himselfe hath commanded vs in his word, to worship him, and not otherwise after our owne fantasies, Deu,5,a,8,9. Psal,97,b,7. Esa,44,c,17.

M. *Why is it not lawfull to expresse God with a bodily and visible forme?*

Sch. Because there can be no likenesse or agreeing betweene God, who is a spirit, eternal, infinit, vnmeasurable, incomprehensible, and a bodily, fraile, dead, and vaine shape or image. Ps, 113,a,3,4. 115,40,c,18. Esa,40,c,18, Ioh,4,c,24. Rom,1,c,20. 23,&c,

M. *What maner of worshipping is it which is here commanded?*

Sch. When we intending to pray, turne our selues to images, fall downe and kneele before them, with vncouering our heads, or other signes doe shew any honor vnto them, as if God were represented vnto vs by them. Leui,26,2,1. Deu,10,b,19, &,5,b,9, Psa,97.b,7,& 115,b,8, Esa,40,c,17, Acts,7,f,41,

Ma. *Rehearse the addition in the end of this law.*

Sch.

Exod.20.a;5 Deut.5.b.9.& 7.c.15. Psal.78.f.58; *Sch.* For (saith he) I the Lord thy God, am a gelous God, & visit the sinnes of the fathers vpō the children, vnto the third and fourth generation of them that hate me.

M. *Wherefore saith God these words?*

Sch. First in naming himselfe our Lord & our God, he chargeth vs to obey him in all things, both in respect of his authoritie, and of his goodnesse, as was afore noted. And by the word gelous, he declareth that he cā abide no partner or equal to be worshipped with him.

De.10.b.12.13 1.Reg.18.f.39 Mal.1.b.5.6. 1Ti.9.c.15.19 Exod.34.b.14 Esa.42.b.8.

M. *What more is said to forbid idolatrie?*

Sch. To restraine vs from offending of him by idolatrie, which he so extremelie hateth, hee threatneth that hee will take vengeance, not onely of them that shall so offend, but also of their children and posteritie.

Esa.34.b.7. Ez.14.c.20.21

M. *Proceed thou in the next.*

Sch. As God by great threatnings feareth vs from disobeying of him, so doth he with greater promises of his mercie and goodnesse allure vs to obeye him; promising that he will shew great mercifulnesse, both towards all those that loue

Deu.5.b.10. Exo.34.b.6.7

loue him, and also towards thousands of their posteritie.

M. *Wher afore speaking of reuenging he nameth but therof foure generations at the most, why doth he here speaking of mercie, name thousands?*

Sch. To shew that he is much more inclined to mercifulnesse and goodnesse, than to seueritie and sharpenesse. Psal. 30.a.5.& 103.b.8.& 145 b.8. Esa.54.b.7.8. 9.10.

M. *Rehearse now the third commandement.*

Sch. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine. Exod. 20.b.7 Leu.19.b.12.

M. *Tell me what it is to take the name of God in vaine.*

Sch. To abuse it in blasphemie, sorcerie, or witchcraft, in cursing, forswearing, or with swearing rashly, vnaduisedly, or without necessitie, or with once naming it without a weightie cause, and great reuerence. Esa.8.c.19.& 52.b.5. Leui.19.b.12 Acts.19.c.13 1.Tim.1.b.10 Matt.1.33.34 Ps.113.a.1.2.

M. *Is there any lawfull vsing of the name of God in swearing?*

Sch. Yea forsooth, when an oth is taken for a iust cause, either to affirme a truth, especially if the magistrat require or command it, or of any other matter of great importance, wherin we are either to maintaine vnuiolat the honour of God, Exod.22.b.11 Iosu.2.b.12. Psal.15.b.5. &.63.b.12. 2.Cor.1.d.13 Gal.1.d.20. Heb.6.d.26.

God, and to set forth his glorie, or preserue mutuall agreement and charitie among men. In those cases wee maye take an oth, vsing therein with great reuerence the fearefull and glorious name of our God onely, and of none other creature.

M. *What followeth next?*

Exo. 20.b.7. Leui. 19.b.10 *Sch.* For the Lord will not holde him guiltles that taketh his name in vaine.

M. *Why doth he here particularly threaten them that abuse his name?*

Leui. 19.c.12 Eze. 19.9.14. *Sc.* His meaning was to shew how highly he estæmeth the glorie of his name, to the end that seeing punishment ready for vs, we should so much the more hædfully beware of abusing it.

M. *May we not then sweare by the name of saints or by the names of other men?*

Exo. 23.b.11. Psal. 63.b.12. Heb. 6.d.16. Deut. 6.b.13. & 10.d.20. Iosu. 23.b.7. Esa. 85 c.16. *Sch.* No. For to sweare is nothing else but to call on him by whom we sweare, to be a witnesse that we sweare true: and to be a reuenger of our lying, if wee sweare false. Which honour of knowing and punishing of all euill, being due to Gods wisedome and maiestie onely, to giue to any other persons or creatures, were a most hainous sin.

M. *Rehearse*

M. *Rehearſe the next commandement.*

Sch. The fourth commandement, which is the laſt of the firſt table is this. Remember that thou keepe holy the ſabboth day. Six daies ſhalt thou labor & do all that thou haſt to do. But the ſeuenth day is the ſabboth of the Lorde thy God. In it thou ſhalt do no maner of worke, thou and thy ſonne and thy daughter, thy manſeruãt, thy maidſeruant, thy cattell & the ſtranger that is within thy gates. For in ſix daies the Lord madè heauen and earth, the ſea, and all that in them is, & reſted the ſeuenth day. Wherfore the Lord bleſſed the ſeuenth day and hallowed it.

Exod. 16. c. 23 & 20. b. 8. 9. 10. 11. & 31. c. 13. Leui. 23. a. 3. Deut. 5. c. 12. 13. 14. 15. Exo. 20. b. 11. Ge. 2. a. 1. 1. 3. Heb. 4. a. 3. 6. 9 10.

M. *What meaneth this word Sabbat?*

Sch. Sabbat, by interpretation ſignifieth reſt. And that day (for that it is appointed onely for the worſhipping of GOD) the godly muſt laye aſide all worldly buſineſſe, that they may the more diligently intend to religion and godlineſſe.

Exo. 16. d. 23. Leui. 16. c. 31. Iere. 17. c. 21. Luk. 23. c. 56. Eze. 46. a. 3. Mark. 16. a. 2

M. *Why hath God ſet herein before vs an example of himſelfe for vs to follow?*

Sch. Becauſe notable and noble examples do more thoroughly ſtir vp and ſhar-

Tob. 2. b. 12. Ioh. 13 b. 13. 15; 1. Cor. 4. d. 25 16. & 11. a. 1.

sharpen mens mindes. For seruantes doo willingly follow their maisters, and children their parents. And nothing is more to be desired of men than to frame themselues to the example and following of God.

Ephe.5,a.1. 1.Pet.2.d.1. f.42.

M. *After what mãer is this Saboth to be kept holy?*

Sch. The people must assemble togither, to heare the doctrine of Christ, to yéelde confession of their faith, to make publike praiers to God, to kéepe the memorie of Gods works, and to render thanks vnto him for his benefits, and to celebrat the holy sacraments which he hath left vs.

Marke.6.a.2. Luk.4.c.16. Acts.13.d.27. Matt.10.d.32. Psal.95.a.2. Esa.56.c.7. Matt.21.c.13 Eph.5.d.21.

M. *Is there no more required of vs for the keeping holy of the Sabboth day?*

Sch. This is the outward rest and kéeping holy of the Sabboth day; besides the which there is a spirituall rest and sanctifiyng it.

1 Cor.11.d.18 & 14.c.26.

M. *What is that?*

Sch. That is when resting from worldlie businesse, and from our owne works and studies, we yéeld our selues wholie to Gods gouernance, that he may doe his works in vs, and when (as the scrip-

Esa.1.c.14.16 & 58.d.13. Heb.9.c.2.10

ture

tures termeth it) we crucifie our fleſh, we bridle the froward deſires and motions of our heart, reſtreining our owne nature, that we may obeye the will of God: for thus doing, our Sabboth day héere vpon earth ſhal moſt aptly expreſſe a figure and likeneſſe of the eternall and holy reſt, which we ſhall for euer inioy in heauen. Gal.5.d.24. Col.3.a.5.

M. Shall it be inough to haue doone theſe things euerie ſeuenth day?

Sch. Theſe things in déede euerie man priuatly ought to record and thinke vpon euery day: but for our negligence and weakneſſe ſake, one certeine ſpecial day is by publike order appointed for this matter. Pſal.1.a.2.& 84.a.4. Luke.18.a.1. Eph.5.c.19.2.

M. Hitherto thou haſt rehearſed me the lawes of the firſt table, wherin the true worſhipping of God, which is the fountéine of all good things, is breefly comprehended, and all euill things to godward be forbidden. Now therfore I would haue thee tell me what be the duties of our charitie & loue towards men, which duties do ſpring and are drawn out of the ſame fountéine, & which are contéined in the ſecond table.

Sch. The ſecond table begynneth thus: Honour thy father & thy mother, that thy dais may be long in the land which Exod.20.b.12 Deu.5.b.16. Matt.15.a.4.

the Lord thy God giueth thee.

M. *What is ment in this place by this word honor?*

Pro, 1,a,8, Mat,7 b, 13, Col 3 c. 20. Heb 12,c.9. *Sch.* The honor of parents conteineth loue, feare, and reuerence, and consisteth in obeying them, in seruing, helping, and defending them, and also in finding and relæuing them, if euer they be in nëd.

M. *Doth the law extend only to parents by nature?*

Deu,17,b,9, 10, Rom, 13.a,1, Luk,10,c,16 Leui,19.c,32 1,Tim,5.a,1. Pro,5.c,23, *Sch.* All that be in authoritie or worthie of reuerence, are ment by the name of parents: as princes, magistrats, ministers of the church, schoolemasters, learned men, wise men, aged men, men of worship, and such like.

M. *Why are princes, magistrats, and other superiors called by the name of parents?*

Rom 13, a 4, Heb 13, c17 *Sch.* To teach vs that they are giuen vs of God, both for our owne and the publike benefit, and so by the name of Parents, giuen to princes, magistrates, and other superiors, we are charged not onely to obey them, but also to honor and loue them.

M. *What followeth?*

Sch. That God will blesse them, who be obedient and giue due honour to their parents, princes, magistrats, and other superiors with long and happie life. And

Exod 20, b 12, Leu 5, b 16 Eph 6,1,2,3.

on

on the contrarie part it followeth, that all such as doe disobey or dishonor their parents, princes, magistrats, or superiors, shall come to a sudden, spædie and shamefull death, or else shall lead a life more wretched and vile than any death: and finally for their disobedience and wickednesse, shall suffer euerlasting punishment in hell. Exo.20.b.13 Deut.5.c.17.

M. Rehearse the sixt commandement. Mat.5.c.21.& 19.c.18.

Sch. Thou shalt not kill. Iac.2.b.11.

M. Shall we sufficiently fulfill this law if we keepe our hands cleane from slaughter and bloud? Mat.5.d 25. 22.23.24.

Sch. All things tending towards bloud shedding are also forbidden, as mockes, reproches, quarellings, fighting, & such like. Rom.3.c.13. 14.15. Gal.5.d.20. 21. Iac.3.c.14.d. 16.

M. What more.

Sch. God made this law not onely for our outward works, but also and cheefly for the affections of the heart: for anger and hatred, and euerie desire to kill, to reuenge or to hurt, is before God adiudged manslaughter. Therefore these also God by his law forbiddeth vs. Mat.5.d.22. Ga.3.c.20.21 1.Ioh.2.b.9, 10,11, Luc6:d.27.28

M. Shall we then fully satisfie the law, if we hate no man?

Sch. God in condemning hatred, requi-

Rom.12.c.14 d.17.19.20. reth loue towards all men, euen our enemies, yea so far as to wish health, safetie, and al good things to them that wish vs euill, and doe beare vs a hatefull and cruell mind, and as much as in vs lieth to doe them good, and to praie for them.

M. *What is the seuenth commandement?*

Sch. Thou shalt not commit adulterie

M. *What dooest thou thinke to be conteined therin?*

Exo.20.b.14 Deut.5.c.18. Mat.19.c.18. Pro.6.d.24. 25. Mat.5.d.27. 28.29. Rom.13.d.13 1.Cor.6.b.9. 10.c.15.16. 18.19. 1.Thes.4.a.3.4 5.7.& 5.d.22. Eze.16.g.49 Eccl.33.c.26

Sch. By this commandement is forbidden all kind of filthie lusts, all vnchastnesse of speech, all wantonnesse of countenance and gesture, and all outwarde shew of vnchastitie what so euer it be. Idlenesse likewise, excesse of meat, drinke, apparell, wanton plaies and pastimes, and whatsoeuer else may occasion any vncleannesse either of body or mind, are forbidden by this commandement: for by this commandement we are charged to kéepe our minds also cleane from vnchast thoughts & desires, because as well our soules as our bodies are the temple of the Holy ghost.

M. *Go on to the rest.*

Exod.20 b.15 Mat.19.c.18. *Sch.* The eight commandement, Thou shalt not steale.

M.

M. *What is forbidden by this commandement?*

Sch. Not onely those thefts which are punished by mans law, are forbidden: but also we are charged that we deceiue no man in byying or selling, by vntrue and vneuen measures or weights, or with deceitfull or naughtie wares, or by peruerting of iudgement with bribes or gifts, or by any deceitfull meanes. Further all withdrawing of other mens duties, as withholding of the labourers hire, refusing by couetousnesse to releeue the poore to succour widdowes, fatherlesse children and strangers, to leaue the ignorant vntaught, the simple vnconfelled, the wandering and erring vndirected, the sorrowfull vncomforted, and such like, are by this law condemned.

Pro, 11, a, 1, 20 b, 10, d, 23. 2, Thes, 4 b, 6, Tit, 2, c, 10, Ptal, 62, b, 10. Pro, 17, d, 23. Ezec, 22, b, 13, Mal, 3. b, 5, 1, Tim, 5, c, 18 Pro, 14, d, 20, 21, c. 31, Iac, 2, a, 3, 6, & 5 d, 19 20 Le, 19, b, 9, 10 & 23. d. 22, Deu, 22, a. 1, 2 34. 24 c, 15, 17 18, 19.

M. *Is any more conteined in this commandement?*

Sch. Yea forsooth. For all purpose and desire to make our gaine of others losse, is forbidden by this law. For that which is wrong before man to doe, the same is euill before God once to will or desire.

M. *What is the ninth commandement?*

Sch. Thou shalt beare no false witnes against thy neighbour.

Zac, 8, c, 16, 17. Act, 20, 8, 33,

M. *What is the meaning of this commandement?*

Exod.21.a.1. Leu.19.b.11. Deu.19.d.18. 19. Psal.15.a.3. Soph.3.b.18.

Sch. In this law we are forbidden not onely open and manifest periurie, and breaking of our oth: but also all lying, slanders, backbitings, and euill speakings, whereby our neighbor may lose his good name, and all flatterie and dissembling whereby he may take harme.

Mat 19.c;18. Luke.3.c.14. 1.Pet.2.a.1.2.

And that neither our selues at any time speake any false or vntrue thing, neither by words, writings, or silence alow the same in other, but that we euer loue, follow, mainteine, and vphold the truth.

Pro.3.a.3.& 12.c.17.19.& 23.d.25.

M. *Is there yet any more ment by this law?*

Eccle.37.c;15 2.Co.23.c.18 Ephe.4.d.23.

Sch. God who knoweth the secrets of our hearts, when he forbiddeth euil speaking, doth therewith also forbid wrongfull misdæming, and euill thinking of our neighbors. Yea and he chargeth vs as far as truth may suffer, to thinke well of them, and to our vttermost power to preserue their good name.

Mat.7.a.2. Rom.14.a.4. 1.Cor.13.b.5 7.

M. *Now remaineth the last commandement?*

Exo.20.c.17 Mich.2.a.1.2 Rom.7.b7.8&, 13.d.4. 1.Cor.10.b.6

Sch. Thou shalt not couet thy neighbors house, Thou shalt not couet thy neighbors wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing

thing that is his.

M. *What is more commanded here than was before?*

Sch. God hath before forbidden euill doings and corrupt affections of the mind, but now he requireth of vs a moſt preciſe pureneſſe, that we ſuffer not any deſire, be it neuer ſo light, nor any thought, be it neuer ſo ſmall, in any wiſe ſwaruing from right, once to crépe into our heart: for it is méete that euen in our berie hearts and minds ſhould ſhine before God moſt perfect pureneſſe and cleanneſſe. For innocencie and righteouſneſſe, but that which is moſt perfect, can pleaſe him, whereof he hath alſo ſet before vs this law as a moſt perfect rule.

Pſal.1.c.16. Gal.5.d.24. Ier.4.b.14. Eze.18.c.31. Matth.5.a.8.

Rom.12.a.2. Pſal.5.a.4.5. 2.Cor.6.c.14

M. *Now thou haſt breefly told the meaning of the ten commandements, tel me, cannot al theſe things that thou haſt ſeuerally and particularly declared, be in fewe words gathered as it were into one ſum?*

Sch. Yes verely, ſéeing that Chriſt our heauenly ſchoolemaiſter hath compriſed the whole pith and ſubſtance of the lawe in a ſum and ſhort abridgement in this máer saying; Thou ſhalt loue the Lord thy God with al thy heart, with al thy

Matt.22.38. Mar.12.c.30. Luke.10.a.17

ſoule, with all thy mind, & with all thy ſtrength. And this is the greateſt commandemẽt in the law. And the ſecõd is like vnto this: Thou ſhalt loue thy neighbour as thy ſelfe, for in theſe two commandements are conteined the whole law and the prophets.

M. *What maner of loue of God doeſt thou take heere to be required?*

Deut.10.c.12 17,20. Pſa.25.a.1.31 a,1.& 96.b7. 8,9.&118.b,8

Sc. Such as is mẽt for God, that is, that we acknowledge him, both for our moſt mightie Lord, & our moſt louing father, and moſt merciful ſauior. Wherefore to his loue is to be adioined, both reuerence to his maieſtie, and obedience to his will, and affiance in his goodneſſe.

M. *What is ment by all thy heart, all thy ſoule, & all thy ſtrength?*

Deut.6.c.17, 18.& 30.b.6, Ioſu.23.c.17. Matt.10.d.37 38. Luk.14.f.26.

Sch. Such feruencie and ſuch vnfeinednesſe of loue, that there be no roome for any thoughts, for any deſires, for any meanings or doings, that diſagrée from the loue of God: for euery godly man loueth God, not onely more deerely than all his, but alſo more deerelie than himſelfe.

M. *Now what ſaieſt thou of the loue of our neighbour?*

Sch. Christs will was, that there should be most streict bonds of loue amongst his Christians. And as we be by nature most inclined to the loue of our selues; so can there not be deuised a plainer, nor shorter, nor more pithie, nor more indifferent a rule of brotherly loue, than that which the Lord hath gathered out of our owne nature, and set before vs: that is, that euery man should beare to his neighbor the same good will that he beareth to himselfe. Whereof it followeth, that we should not doe any thing to our neighbor, nor say, nor thinke any thing of him, which we would not haue others to doe to our selues, or to say or to thinke of our selues,

Ioh 3.d.34.35
1 Cor.13.b.45
Ep.5.22.d.29
Phil.2.2.1.2.3
1.The.4.b.9.
10.
Matt.7.b.12.
&22.d.38.
Luke,6,d,31,
Rom, 13,c,8,
9,13.
1.Cor,13.b.5
6.

M. How far extendeth the name of neighbor?

Sch. The name of neighbor conteineth not onely those that dwell neere vs, or be of our kin, and aliance, or friends, or such as be knit to vs in any ciuill bond of loue, but also those whom we know not, yea and our enimies.

Mat.5.g.43.
44.
Luk, 10,f,33.
30.
1.The, 4,b,9,
10,

M. Seeing then the law doth shew a perfect maner of worshipping God a right, and of neighborly loue ought we not to loue wholy according to the rule thereof?

Sch.

Deu. 8.2.1.& 11.d.22.23.& 30.c.15.17. Matt.19.c.17. Ioh.18.30.

Sch. Yea certeinly, and ſo much, that God promiſeth life to them that liue according to the rule of the law; and on the other ſide, threteneth death to them that breake his lawes as aforeſaid.

M. Doeſt thou then thinke them to be iuſtified that doe in all things obey the law of God?

Rom.10.2.5.

Sch. Yea ſurely, if any were able to performe it, they ſhould be iuſtified by the

Gen.6.b.5.& 8.d.21. Prou. 20.b.9. Ro.7.c.14.15 Gal.5.d.16.

law; but we are all by originall corruption of our nature, of ſuch blindnes, wickednesſe, and frowardneſſe, that we can neither vnderſtand, nor are able, or willing to doe our duty required by the law. And though there be ſome one found, that performeth ſome one or two outward points of the law, yet doth he offend

Prou.20.b.9.

in diuerſe other: and the heart of man is euer ſwaruing from the inward iuſtice and innocencie required by the lawe.

Deu.27.d.26 Gal.3.b.10. Iac.2.c.10.11

Wherefore none can be iuſtified by the law before God, for he pronounceth them all to be accurſſed and abhominable, that doe not fulfill all things that are conteined in the law.

M. Doth then the law ſet all men in this remedileſſe eſtate?

Sch.

Sch. The vnbeléeuing and the vngodly the law doth both ſet, and leaue in ſuch caſe as I haue ſpoken, who as they are not able to fulfill the leaſt iot of the law, ſo haue they no affiance at all in Gods mercie thꝛough Chꝛiſt. But among the godly the law hath other vſes. Deu.27.d.26 Rom.3.b.7.8 &.8.b.7.8. Eph.5.b.5.6. Iac.2.b.10.

M. What vſes?

Sch. Firſt, the law ſetting the perfect rule of righteouſneſſe befoꝛe our eies, ſtirreth vp our diligence to direct our liues thereafter. Deut.6.b.6,7 Ioſu.1.b.7.8. Pſal.1.a.2.& 119 the whol.

M. What more?

Sch. Secondly, when we perceiue that the law requireth thinges far aboue mans power, and doe find our ſelues too weake foꝛ ſo great a burdē, the law doth raiſe vs vp to craue ſtrength at the Lords hand. Rom.3.6.19. & 7.c.14.15. 2.Cor.3.b.5. Pſal.119.a.5. 12.27.28.b.33 34.&c.

M. Proceede.

Sch. Further, when we beholde in the law, as it were in a glaſſe, the ſpots, and vncleanneſſe of our ſelues, it bꝛideleth vs, that we truſt not in our owne innocencie, and ſtaieth vs foꝛ being pꝛoud in the ſight of God. Rom.3.b.10. 11.12.c.19. 20.&.7.b.7.

M. Saie on.

Sch.

Prou.20.b.9. 1.Ioh.3.a.4. Deut.27.d.26 Gal.3.b.10. Ro.1.c.18,& 2.b.8.& 4.c. 15.& 6.d.23. 2.Co.3.b.7.9

Sch. When wee find in our consciences that we be guiltie of sinne, which is the breach of Gods law, and know also that by sinne wee doe deserue the curse and most heauy wrath of God and that the rewarde of sinne is not only all worldly miserie, bodilie diseases, and death; but also eternall damnation, and death euerlasting: the law shewing vs to be in this most damnable estate, striketh our hart with feare, and with wholesome sorrow, and driueth vs to repentance, & to seeke pardon of our sinnes, righteousnesse, and life euerlasting (which we cannot haue by the law) by & through Christ our sauior onely.

Ephe.5.b.26.

Rom.3.c.20. 21.22.& 5.c. 15.16.&c. Gal.2.c.16. Rom.10.a.4. Gal.3.b.10. 11.& d.24.

M. *Then so far as I perceiue, thou saiest that the law is as it were a certeine scholemaister to Christ to lead vs the right way to him, by knowing of our selues, and by repentance and faith.*

Sch. Yea forsooth; and withall it right well appeareth, that the law is not giuen in vaine, though men be far vnable to doe their dutie required in the law.

Rom.3.d.34. 7.c.12.13.16. Gal.3.e.20.

M. *Thou saiest true. Now my deare child, sith thou hast so much as it may be in a short abridgement, largly answered this matter of ỹ law, & obediẽce: good order requireth ỹ we speake next of the gospel*

which

which conteineth the promises of mercie through Christ, to them that haue broken Gods law, & be sorie therefore, to the which gospel faith hath especially respect. For this was the second point in our diuisiõ, & this also the verie orderly course of those matters that we haue treated of, hath as it were, by the hand brought vs vnto. Tell me therefore, what is the sum of the gospell, and of our faith.

Sch. Euen the same wherein the chéefe articles of the christian faith haue béene in old time héedlie knit vp and conteined, and which is commonly called the Créede, that is, Our beléefe.

M. *Rehearse me thy beleefe.*

Sc. I beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his only sonne our Lord, Which was conceiued by the Holy ghost, borne of the virgin Mary, suffered vnder Ponce Palat, was crucified, dead and buried. He descended into hell. The third day he rose againe frõ the dead. He ascended into heauen, & sitteth at the right hand of God the father almightie. From thence he shall come to iudge the quick & the dead. I beleeue in the holy ghost. The holy catholike church. The communion of

saints.

saints. The forgiuenes of sinnes. The resurrection of the body. And the life euerlasting. Amen.

M. *Into how many parts doest thou deuide this whole confession of faith?*

Sch. Into foure principall parts. In the first whereof is intreated, of God the father and the creation of all things. In the second, of his sonne Iesus Christ, which part conteineth the whole sum of the redemption of man. In the third, of the Holy ghost. In the fourth, of the church, and of the benefits of God towards the church.

M. *Go forward thē to declare me these foure parts in order: and first in the very beginning of the Creed, What meanest thou by this word, Beleeue?*

Matt, 10, c, 32 & 28, d, 19. Ioh, 1, b, 12, 13 Rom, 1, b, 17, & 10. b. 9. Gal, 3, d, 26, Heb, 4. d, 24.

Sch. I meane thereby that I haue a true and a liuely faith, that is to say, a Christian mans faith in God the father, God the sonne, and God the Holy ghost, and that I doe confesse this forme of confession, testifie and approue the same faith.

M. *Tell me as plainely as thou canst, what that same liuely, true and christian faith is?*

Ioh, 1, b, 12, 13 Ro, 8, a. b, 14, 8, 38, 39.

Sch. Faith is an assured knowledge of the fatherly good will of God towardes vs through Christ, and an affiance in the same

same goodnesse, as it is witnessed in the gospell: which faith hath coupled with it an indeuor of godly life, that is, to obey the will of God the father.

Col,2,a,2,3, Heb,10,d,22, 23, & 11,a,1, Psal,1,a,3, Matt,7,c,17 18,& 13,c,23 Gal, 3.a,6,1, 1,Pet,1,c,13, 14,15,

M. Then thou hast learned, that no vngodly persons, which either dispaire of Gods mercy, or feare of his iustice, but lead a wicked life carelesly, can haue the true christian faith, though they doe rehearse the words thereof with their toong.

Sch. So I haue learned indeed

M. Seeing there is but one God, tell me, why in the confession of the christian faith thou rehearsest three, the father, the sonne, and the Holy ghost?

Sch. Those be not the names of sundrie Gods, but of three distinct persons in one godhead. For God the father, God the sonne, & God the holy ghost, being three persons, are one onely God, as we are taught by the holy scriptures which we ought readylie to beleeue, rather than curiously to search the infinit depth of so secret and hidden a mysterie.

Matt, 3,c,16, 17,& 28,d 19 1,Iohn,b,7, Iohn,13,b,30 & 14,b,7,8,9 10,11,

1,Cor, 8,a,5, 6,

M. Thou saiest true. Go forward therefore, Why calleste thou God father?

Sch. First and principally, for that he is the naturall father of his onely son Iesus Christ. Secondly, for that he is our father, both for that he created vs, and gaue life vnto vs all, and also for that he hath

Psal,2,b,7, Mat,3,c,17, Iohn,1,b,14, Rom,15,b,6, 2,Cor, 1,a,3, Gen, 1,d,27, Mal,1,a,6, & 2,b,10.

Ioh.1,b.12.& 3.a.3.5, Ro,8,c,15,16 17. Gal.4.25.6. Ephe.1,a.5.6 Tit.3.b.7. 2.Pet.1.23.4, d.23.

hath heauenly begotten vs againe thorough the Holy ghost, and by faith in his true and naturall sonne Iesus Christ he hath elected and adopted vs his children and through the same Christ hath giuen vs his kingdome, and the inheritance of euerlasting life.

M. *Why dost thou name God almightie?*

Esa.43.c.21. &c. Mat.5.g.45.& 10.c,19. Ephe.1.b.11. Heb.1,a.2.3.

Sch. For that he made all things, and hath all things vnder his power, to order them after his will.

M. *Be wicked spirits and euill men also subiect to Gods power?*

Io.2,b.10,11 12. Mat.8,d,31, 32. Lu,22,31,32, Io.10.f.28.29 & 19.d.10.11 Act.2.d.23.24 & 4.f.27.28. & 12.c.1. Luk.12.b.7.& 21.d.18.

Sch. Else coulde we neuer be out of feare, if they might haue any power ouer vs without the will of God. But we are vpholden by this comfort that neither the deuill, nor wicked men can once stir but at Gods will or sufferance, and that we are so vnder the protection of our almightie father, as that not so much as one heare of our head can fall to the ground but by his will, who beareth vs so good will.

M. *Why is it added that God is the creator of heauen and earth?*

Psal.10.a.1.& 50.b.6.

Sch. Because the greatnesse, wisdome, and godnesse of God, which are of themselues

ſelues incompꝛehenſible, are to be ſéene in his woꝛks, as it were in a glaſſe. Foꝛ when wee ſée that ſame vnmeaſurable greatnes of the woꝛld, and all the parts therof to be ſo framed, as they could not poſſiblie in beautie be fairer, noꝛ foꝛ pꝛofit be better: we foꝛthwith thereby vnderſtand the infinit power, wiſdome and goodneſſe of the woꝛkman and builder thereof.

M. How dooſt thou ſay that God created al things?

Sch. That God the moſt good and mightie father, at the beginning and of nothing by the power of his woꝛd, that is, of Jeſus Chꝛiſt, his ſonne, framed and made this whole viſible woꝛld, and all things whatſoeuer they be that are conteined therein, and alſo the vncoꝛpoꝛall ſpirits, whom we call angels.

Ge. 1. d. 2. 1. & Pſ. 33. b. 6. 7. &c. 89. b. 11. Iohn. 1 a. 3. Act. 14, c. 15. 1. Cor. 8. a. 6. Hebr. 1, a. 2. Col, 1. c. 16.

M. But dooſt thou thinke it godly, to affirme, that God created all ſpirits, euen thoſe wicked ſpirites whom we call diuels?

Sch. God did not creat them ſuch, but they by their owne euilneſſe fell from their firſt creation, without hope of recouery: and ſo are they become euill, not by creation and nature, but by coꝛꝛupti-

Gen. 1. d. 31. Iohn. 8. f. 44. Iud. b. 6.

on of nature.

M. *Did God thinke it enough to haue once created all things, and then to cast away all further care of all things from thenseforth?*

Sch. No, but as God hath created all, so he vpholdeth & gouerneth all; els would all soone runne to vtter ruine.

Psa. 75. a. 3. & 104. b. 8. & 145 c. 14. 15. & 147 a. 5. 6. &c. Col. 1. b. 16. 17. Heb. 1. a. 2. 3. Gen. 3. d. 26. 29. Psal. 8. b. 6. 7. & 104. c. 14. 15 &c. Prou. 16. a. 4. Esa. 4. b. 7. Rom. 11. c. 36 Col. 1. c. 16.

M. *To what end doost thou thinke that almightie God hath created and doth gouerne all things?*

Sch. The world it selfe was made for man, & all things that are therein were prouided for the vse and profit of man. And as God made all other things for man, so made he man himselfe for his glorie.

M. *What hast thou then to say of the first beginning and creation of man?*

Gen. 1. d. 26 & a. b. 7. c. 18. 20 d. 22. 23.

Sch. That which Moses wrote, that is: that God fashioned the first man of clay, and breathed into him soule and life: and afterward out of the side of man, being cast in a sleepe, he tooke out woman, and brought hir into the world, to ioine hir to man for an helper and companion of his life.

M. *Where at this day there is to be seene in both mẽ & womẽ so great corruptiõ, wickednes, & peruersnes, did God creat them such from the beginning?*

Sch.

Sch. Nothing lesse. For God being most perfectly good, can make nothing but good. God therfore at the first, made man according to his owne image and likenesse. Gen,1,d,26. 27.31. Col.3,b.10.

M. What was that image, according to the which thou sayest that man was fashioned?

Sch. It is most absolute righteousnes, & most perfect holines, which most properly belongeth to the very nature of God, the which image was in man, vntill man by blots of sin mard the same. Deu,32.a,3,4 Rom,9,c,14. Col,3,b,10. 1.Ioh,1,b,5. & 2,c,29,& 3.a.3. Sap.1,c.13. 14.& c.

M. Tell me how this came to passe.

Sch. The woman deceiued by the diuell perswaded the man to take of the fruite which God had forbidden them, whereby the image, according to the which they were created, was defaced: and both they and their posteritie became disobedient to God, froward and vnable to all goodnes, and subiects not onely to all worldly miseries, bodily diseases, and temporall death, but also vnto eternall death & euerlasting damnation. Gen.3,2,1,2, &c. Sap,1,c,13.14 1.Cor.2.d.14. Rom.8.b.7.8 2.Cor.3.b.5. Rom.6 d.23. Eph.5.b.5.6.

M. But may it not seem that God did too rigorously punish the tasting of one apple?

Sch. Let no man extenuat the most heinous offense of man as a small tres-

Gen. 3.a.3.4.5.6.b.11.d.12

passe, and weigh the déed by the apple, and by the onely excesse of gluttonie. For he with his wife catched and snared with the guilfull allurements of Sathan, by infidelitie reuolted from the truth of God to a lie: hée gaue credit to the false suggestions of the serpent, wherein he accused God of vntruth, of enuie, and of malicious withdrawing of some goodnes. Hauing receiued so many benefits he became most vnthankefull towards God the giuer of them, he the childe of the earth, not contented that he was made according to the image of God, with intollerable ambition and pride sought to make himselfe equall with the maiestie of God. Finally, he withdrew himselfe from allegiance to his creator, yea and malipertly shooke off his yoke. Vaine therefore is it to extenuat the sin of Adam.

Gen. 1.d.26. 29. Psal. 8.b.4.5.6.&c.&.104.c.14.15.

Ge.1.d.26.27 Col.3.b.10. Ose.6.b.7.

M. But why should al the posteritie for the parents fait loose all that felicitie, and fall to all miseries?

Mat.7.c.18 & 22.c.33. Rom.7.b.12. c.14.17.&c.8.

Sch. God indued Adam with those ornaments, to haue them or loose them to him & his, that is to all mankind. And it could not otherwise be, but that as of an

euill

euill tree euill fruits doe spring: so of Adam being corrupted with sinne, all the issue that came of him must also be corrupted with that originall sinne. Howbeit we néed not so much to complaine vpon our father Adam, séeing our selues by our many and great sinnes are most deseruedly fallen into all miseries, death, and damnation for deliuerie from the which there remaineth no helpe or remedie in our selues, or any other creature.

Ose.6.b 7.
Rom.6.d.23.
2.Cor.11.a.3.
Ephe.5.b.6.

M. What hope and comfort then is left, and in whom remaineth it?

Sch. God promised that the séed of the woman, which is Iesus Christ the sonne of the virgine Marie, should bruse the hed of the serpent, that is of the diuell, who deceiued them; & so should deliuer them and their posteritie that beléued the same. And this is it, which now followeth in the second part of the créed: I beleeue in Iesus Christ, &c.

Gen.3.c.14.15
Rom.5.e.15.16.&c.
Gal.3.c.16.19.
Heb.2.d.14.15.16.

M. What signifieth this name Iesus.

Sch. Iesus in our tongue is as much to say as the Sauiour. For Iesus Christ the sonne of God, & the sonne of the virgine, hath deliuered and saued vs which

Mat.1.d.21.
Act.10.f.38.
Col.1.e.13.14
He 2.d.14.15
1.Ioh.3.b.8.

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were holden bound with wickednesse, and thrall in the foule bondage of the old serpent the diuell, and were wrapped in the snares of eternall death.

M. *Who gaue him the name of Iesus?*

Matt. 2.d.21. Luk.1.c.31 & 2.c.21. *Sch.* The angell, by the commaundement of God himselfe.

M. *Now tel me what meaneth this name of Christ*

Psal.2.a.6, Esa.61,a,1, Da.9,d,24.25 Luke,4,c,18, Act.4.c,27. Act.10.f.38. Heb.1.c.9. *Sch.* It is as much to say, as annointed, whereby is meant that he by the Holy ghost is annointed the soueraine king, priest, and prophet.

M. *Is Christes kingdome a worldly kingdome?*

Luk,1,c,32, 33. Iohn,18,f,36 Col.1.c,14, 14. 2.Tim,4,a.1. *Sch.* No, but a spirituall and eternall kingdome, that is gouerned and ordered by the word and spirit of God; which bring with them righteousnes and life.

M. *What fruite take we of this kingdome?*

Rom,13,d,12 &c.& 16.c.20 2.Cor,10,a,4 Eph.6,b,10, 11,&c. *Sch.* It furnisheth vs with strength and spirituall armor to vanquish the flesh, the world, sinne, and the diuell, the outragious deadly enimies of our soules and to liue vertuously and holily.

Psal,110.b. 4.5. Heb.4,b.14. 15, &c.&.5.b,6,7 &7.a.2.3.b, 12.&c. & M. *What maner of preest is Christ?*

Sch. The greatest, and an euerlasting priest, which only is able to appeare before God, onely able to make the sacrifice that God will allow and accept, and onely

onely able to appease the wrath of God.

M. *To what commoditie of ours doth he thus?*

Sch. For vs he craueth & praieth peace and pardon of God, for vs he appeaseth the wrath of God, and vs he reconcileth to his father: for Christ alone is our mediator, by whom we are made at one with God. Yea, it maketh vs as it were fellow prests with him in his preesthood, giuing vs also an entrie to his father, that we may with assuredneese come into his presence, and be bold by him to offer vs, and all ours to God the father in sacrifice.

Iohn. 14. d. 27
Acts. 10. d. 36.
Eph. 2. c. 14. 15. &c.
Col. 1. c. 20.
Heb. 9. d. 14, 15.
2. Tim. 2. b. 5
Rom. 8. c. 13. & 12. a. 1.
Gal. 4. a. 5. 6.
Eph. 3, b. 12.
Heb. 4. d. 15 16.

M. *What maner of prophet is Christ?*

Sch. Whereas men despised all other prophets and teachers, the seruants of God; Christ himselfe the sonne of God and Lord of all prophets came downe from heauen his fathers ambassador and messenger to men, fully to declare his fathers will, & to instruct men in the right knowledge of God, & of all truth. And so in the name of Christ are conteined those three offices which the sonne of God receiued of his father, and fulfilled, to make vs parteners with him of all

Luk. 7. c. 16.
Acts. 7. a. 37.
Heb. 1. a. 12.
Ioh. 8. d. 26. c. 40, & 15, c. 15. & 17, a. 6. &c. & 18. g. 37.

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the fruit thereof. For the sonne of God is not onely called, and is indéed Iesus Christ, that is the sauiour, king, prince, and prophet, but also he is so for vs, and to our benefit and saluation.

M. *How dost thou call Christ the onely sonne of God, seeing also the godly are also named the children of God?*

Mat,3,c,15,& 3,d,17, Ioh,1,b,14,c, 34,&,14,b,10 11, Heb,1, 2,3,3, &,5,b,5, Ro,8,c,43,15 Gal,4,2,4,5, Eph.1.2,5, 1,Iohn,3,2.1,

Sch. For that Christ is the onely naturall sonne of God, of one substance with the father; and we being by nature the children of old Adam, are made the children of God by adoption, grace, and fauor, through Christ our sauiour.

M. *What meaneth it that thou doost call Christ our Lord?*

Mat,9,2,6, & 10,2,1,&,21,c 18 & 28,d,18 Lu.1.d.32,33, Ep,1,d,20.21

Sch. For that the father hath giuen him dominion ouer men, angels & al things; and that he gouerneth the kingdome of God, both in heauen and in earth, with his owne will and power.

M. *What more?*

Deu,10,b,12 &.20. Mal.b.1.6, Luk.9.c,23, 24.& 14.f,26, 27. Heb,2.5.6, &c 2.b.9.10,

Sch. Hereby are all the godly put in mind, that they are not at their owne liberty, but that both in their bodies and soules, and in their life & death, they are wholy subiect to their Lord, to whome they ought to be obediente & seruiceable

in

in all things as most faithfull seruants.

M. What followeth next?

Sch. Next is declared how he tooke vp, on him mans nature, & hath performed all things néedfull to our saluation.

M. What is it thē necessary that the sonne of God should be made man?

Sch. Yea: for necessarie it was that what man had offended against God, man should abide and satisfie it; which most heauie burden none but Iesus Christ both God and man was able to beare. Neither could there be any other mediator to make peace betweén God & man but Iesus Christ both God and man.

Mat.1.c,17,& 17,d.22.23,& 20,d,19, Ioh,1,b,14,& 11,f,50,51, Ro,5.c,15, 1Co.15.21,22 Ph,2,2,6,7, Heb,2,b,9. 1.Tim, 2,b,5, Heb.2,b,14, 15,& 9, d.28. 1.Pet.3. d.22. 24.

M. What followeth?

Sch. That He was cōceiued by the holy ghost, borne of the virgine Marie.

M. And why was he not begotten after the vsuall and naturall manner?

Sch. Because he, who came to cleuse vs from our sinnes, must néeds be cleane from sinne himselfe. And therefore was that most pure lambe of God Iesus Christ, by the maruellous working of the Holy ghost, conceiued and borne of the virgine Mary without sinne.

Ioh.1.c,19.d. 36. 1.Cor.7,b,7, 8. Heb.5.15.& 9.d.14. Mat.1.c.23. Lu.1.c.31,35.

M. Why is the virgine Marie by name expressed?

Sch.

Gen.22.d.18 Esa.11.2.1. Mat.1.a.1.&c &.21 d.42. Rom.3.c.3.

Sch. That Christ may be knowne to be that true sæd of Abraham and Dauid, of whom it was from God foretold, and foreshewed by the prophesies of the prophets; of the which, Abraham, Dauid, & the virgin Marie lineally descended.

M. Proceed in rehearsing thy beleefe.

Sch. He suffered vnder Ponce Pilat, was crucified, dead, and buried.

M. Why doth the creed omit the story of his life & passeth straight from his birth to his death?

Esa.53. Act.13.d.23 c.7.&c.

Sch. Because in the cræd are rehearsed onely the chéefe points of our redemption, and such things as so properly belong to it, that they conteine as it were the substance thereof.

M. Rehearse the order of his death somewhat more plainely?

Math.6.b.14. 15.&c.&.27. the whole. Mar.14.c.45. &c & 15 the whole. Luk.22.c.47 &c.& 23 the whole.c.19 Iohn.18.c the whole.

Sch. He was most wickedly betraied by Iudas his owne disciple, who was with money corrupted and hired thereunto: he was forsaken of all his disciples, denied and forswore by Peter, falsly and maliciously accused by the Iewes, condemned by Pilat the Romane president, he was buffeted, scourged, crowned with thornes, and clothed in purple and otherwise abused & scourged, both

most

most cruelly and spitefully: and finally with his crosse laid vpon his necke, hee was haled out of the citie into the place named Caluarie, where betweene two theeues they villanously nailed hym vpon the crosse, vpon the which being extreamely tormented, he suffred most painefull & shamefull death, sustaining with all torments of mind more cruell than any bodily death.

M. Did christ suffer al this willingly or vnwillingly

Sch. Notwithstanding that this most vile and cruell death was most terrible to his humane nature; yet did he submit his will vnto his fathers will who had appointed him vnto the same, and so he suffered the said vile reproches, tormēts and most cruell death, both willingly obeying his father, and most patiently praying for those who crucified him.

Mat. 26. d. 37. 38. 39. 40. 41. f. 53. & 20. d. 18. Mark. 10. f. 45. Ioh. 10. c. 11. 15. & 17. 18. Phil. 2. b. 8. Luk. 23. e. 34.

M. Why would God haue his most innocent sonne so suffer such a shamefull and painefull death?

Sch. Christ became our suertie & pledge vnto his father, to answer, pay and suffer whatsoeuer we did owe, and had deserued. And therefore he (though himselfe most innocent) suffered for vs most wicked

Esa. 53. the whole. Rom. 1. 3. 3. 2. Cor. 5. d. 21. Gal. 1. 2. 4. Iiph. 1. 2. 3. &c. b. 7. &c. Col. 1. c. 13. 14. & 2. c. 13. 14.

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1.Pe.3.d.18 & 4.a.1. Iohn.c.6. 2Cor,15,d,21

ked sinners. And his father laid our burthen vpon him, according to that rigor of the law & iustice: that for his sake he might deale most mercifully with vs.

M. Rehearse me then the summe of those benefites which we inioy by Christs death,

In the places next before noted. Ro,5.b.8.10. 11, 2,Cor,5,d,18 19,20,21, Ephe;2,c,11, 13.14.17,&c Heb,7,d,26, 27.&9,d,12,14 & 10,c,12,14 17.

Sch. Christ, as I before touched, yelded himselfe in our stead & place, to satisfie for our sinnes before God his father, to appeale the wrath of God towards vs for our disobedience, by the swéet sacrifice of his obedience, and to make vs at one with God. And so Christ the most innocent lambe of God was bound, to set vs sinners at libertie, who were thrall vnto sathan, death & damnation. Christ most guiltlesse was accused and condemned by the sentence of a worldly iudge, that he might acquit vs most giltie and most worthie to be condemned, before the heauenly iudgement seat. Christ by his pretious bloudshed for vs, hath clensed and washed away the spots and filth of our sinnes. And finally Christ by his vndeserued reproches, most painefull and shamefull death, hath deliuered vs from eternall paine, shame and death e-

Rom,8,a.1,2 c,33,34. Col,3,c,13,14 &c,d,20,21,

Psal,51,b,7, Heb, 9.d,14, 1Ioh,1,b,7, Apoc,1,b,5, 1,Pet,2,d,31, 22,&c.

Rom,4,b,7,8

uerlasting,

uerlasting, which we had most iustly deserued by our sinnes, which sinnes are buried with Christ, and cleane remoued from the sight of God. And so all Christs suffering is a medicine and remedie to all our miseries, whereinto we are fallen either originally by Adam, or afterwards by our owne wickednesse, so that we faithfully belieue in him and imbrace him. Col.2.c.13.14. Heb.10.c.17. Rom.8.b.1.2

M. Notwithstanding we do suffer deth of the body, which is a parcell of the punishment due to sinne?

Sch. Death of the body, which without Christ was the gate to hell, is now by Christ made to all that belæue in him the gate and passage into heauen: euen as he himselfe did by death enter into his kingdome, so that death which before was a punishment, is now by Christ become a vantage. Luk.23.f.43. Ioh.c.25.26 1Cor.15.e.28 21.g.54.55. 1.The.4.e.13.14. Phil.1.c.22.23. Apo.14.c.13.

M. Commeth there any other profit vnto vs by the death of Christ?

Sch. Christs suffering and death is not onely a medicine of our miseries, as I before noted, but also an example for vs to follow. Ephe.5.a.1. 1.Pet.2.d.11 &c.&.4.a.1.2 &c.

M. Declare that more plainely?

Sch. We ought after this example to be obedi-

Ioh. 13,b,15, &c. Eph, 5,a,2, 1,Pet,1,d,21, &c,&,4,a,12, 1,Iohn,2,a,9, Rom,6,a,14, 7,b,11, Gal,2,d,20 & 5,a,24, Col,2,c,13,

obedient vnto the will of God our heauenly father, and patiently to take al iniuries at mans hands, and to crucifie the wicked lusts of ỹ flesh, and to be as dead and buried vnto sinne. so that we sin no more hereafter, after the example of Christ our sauiour, who was crucified dead and buried for sinne: and indeede naughtie lusts (which otherwise are vnbridled) are in those, who by faith doe cleaue vnto Christ, by the vertue of his death as it were crucified, and the burning heat of them so quenched by his bloud, that they may easily be brought to obey the spirit. So that we are holpen by the vertue of his death, to performe that which we are moued vnto by the example of his life and death.

M. *Are we not hereby put in mind of our duty also toward Christ?*

Ro. 14,b,7,8, 1 Cor, 6,d,20 2,Cor,5,d,15 1,Thes,5.b,10 Ro,5,b,8, 10, Mat,10,d,37, & 16,d,25, Luk,9,c,23, 24 & 14,f,26

Sch. We are indeed taught that we are not our owne, to doe what we list: but that we are wholy Christs, who hath so deerly bought vs, most bounden to obey him, and to do his will, most bounden to loue him who so deerely loued vs first, being yet his enimies: most ready a-

gaine

gaine to yeld all that is ours, yea and our selues wholy vnto Christ, who hath giuen himselfe wholy vnto vs: most redie for his sake to forsake not onely all worldly things and pleasures of this life, but also to loose our liues rather than we forsake Christ, and our loue and duty towards him. For happie is the death, that being due to nature, is cheeflie yelded to Christ; for Christ I say, which offered & yelded himselfe to willing death for vs, and who being the author of life, both will and is able to deliuer vs being dead from death, and to restore vs to life euerlasting. Mat. 16. d. 25 Mar. 8. d. 35.

M. Why doost thou also ad that he was buried?

Sch. His dead body was laid in graue, Mat. 12. d 40 & 27. g. 56 63 1. Cor. 15. a. 3. þ his death should be more euident, and that all men might certeinely know it. For if he by and by had reuiued, many would haue brought his death in debate and question, and made it doubtfull.

M. What meaneth his descending into hell?

Sch. That as Christ in his body descended into the bowels of the earth, so his soule seuered from the body, he descended into hell, and that therewith also the 1. Pet. 3. d. 19. Ioan. 8. d. 21.

vertue

1.Cor.15.g. 54.55.&c. Heb.1.d.14. 15. vertue of his death so perced through to the dead, and to very hell it selfe, that both the soules of the vnbeléeuing felt their most painefull and iust damnation for infidelitie; and Sathan himselfe the prince of hell felt that all the power of his tyrannie and darknesse was weakened, vanquished, and fallen to ruine; and on the other side, the dead who while the liued, beléeued in Christ, vnderstood that the worke of their redemption was now finished, and perceiued the effect and strength thereof with most swéet and assured comfort.

Ioh.4.c.25. 28.& 11.c. 25 26. Rom.14.b. 8. 9. Colo.1.c. 13. 14.19.20.

M. *Now let vs go forward to the rest.*

S. The third day after he rose againe, and by the space of fortie daies oftentimes shewed himselfe aliue, and was conuersant among the disciples, eating and drinking with them.

Mat.28.b.6.9 Ioh.20.c.14. &c.d.19.& 21 2.1. Act.1.a.3.& 13.c.30.31. 1.Cor.15.2 4. 5.&c.

M. *Was it not inough that by his death we obtein deliuerance from sinne, and pardon?*

Sch. That was not inough if we consider either him or our selues. For if he had not risen againe, he could not be thought to be the son of God, nor could haue béene our sauior from death. But now

now rising from death to eternall life, he declared the power of his Godhead and hath shewed himselfe the conqueror of sin and death, yea of the diuell himselfe.

Rom.1.4.& 6 2. 4.b.9.10.& 8.2.1.2.&c. 1.Cor.15.d. 26.g.54.&c. Ephe.1.d.20. Phil.2.b.9 &c Ga 2.d.19.20

M. What profit bringeth it to vs, that Christ rose againe?

Sch. Manifold and diuerse. For from thense commeth vnto vs an indeuor, vertue, and strength, to liue wel and holily: thereby Christ indueth vs with righteousnesse, which before we lacked. And Christ by his resurrection from death to life, is become to vs the author of life. For from thense haue we hope, that our mortall bodies also shall one day be restored from death, and rise againe; for that he hath made vs partakers of his resurrection and life. For it cannot be that Christ our head rising againe, should suffer vs the members of his body to be consumed, and vtterly destroied by death.

Rom.4.d.15& 5.c.15.& 6.2: 4.5.b.11.12. &c. 1Cor.15.c.20 1.The.4.d.14

Col.1.d.18. 2.Tim.2.b.18

M. Proceed.

Sch, As the scriptures doe teach, that Christ is risen for our righteousnesse, so doe they also teach that we after his example should rise from the deadly

Rom.6.2.4.b. 9.10.11.&c. Eph.5.d.2.3. Col.3.2.1.2.

 workes

workes of sin, and liue from henceforth vnto righteousnes and holines: to the performance whereof, Christ indueth vs with strength, by the vertue and power of his glorious resurrection.

M. *What followeth in the creed?*

Sch. He ascended into heauen, and sitteth on the right hand of God the father, &c.

M. *Tell me how this is to be vnderstood?*

Mat.16.d.19. Luke.24.g.5. Act.1.b.9.10 Io.12.b.8.& 16.b.10.c.16. d.28. & 20.d. 17.

Sch. Plainely that Christ in his body ascended into heauen, where he had not afore beene in his body; and left the earth where afore he had beene in his body.

M. *Is he then heere in earth no more with vs?*

Iohn.12.b.8.

Sch. He did himselfe foreshew vnto his apostles, that they should not haue him alwaies with them, which is to be vnderstood of his bodily presence. For in the nature of his Godhead, which filleth all things, both he euer was in heauen, and also with the same, and with his spirit he is alway present in earth with his church, and shall be present till the end of the world.

Iohn.17.a.5. Mat.18.c.20. & 28.d.20. Iohn.14.c.18 & 16.b.7. Ro.8.b.6.&c

M. *Then are we not left without his helpe and protection, though we haue not his bodily presence?*

Sch. No forsooth. For Christ sitting on the

the right hand of God, doth with his power, wisedome, and prouidence rule and dispose the world, moue, gouerne, and order all things: and as he promised, he sendeth downe his holy spirit from heauen into our hearts, as a most sure pledge of his good wil, by which spirit he bringeth vs from darkenesse and mist, into open light; he giueth sight to the blindnesse of our minds, he chaseth sorrow out of our hearts, and doth comfort & strengthen vs; and the same will he doe vnto the worlds end. Matth. 21. Ioh. 16. b. 7. & 17. a. 2. &c. Epu. 1. d. 20 & 4. b. 8. &c. Phil. 2. b. 9. 14 Col. 1. c. 18. Apoc. 11. d. 15 Rom. 5. a 5. & 8. a. 4. 5. b. 9. &c.

M. *Now as touching Christ, what doost thou chiefly consider in his ascending and sitting at the right hand of his father?*

Sch. It was meet that Christ which from the highest degrées of honor and dignitie, had descended to the baseſt estate of a seruant, and to the reproch of condemnation and shamefull death, should on the other side obteine most noble glorie, and excellent estate, euen the same which he had before, that his glorie and maiestie might in proportion answere to his baseneſſe and shame. Eph. 1. d. 20. Phi. 2. b. 9. &c Iohn. 17. a. 5.

M. *What profit take we of his ascending into heauen, and sitting on the right hand of his father?*

Sch. First Christ, as he had descended to the earth, as into banishment for our sakes: so when he went vp into heauen, his fathers inheritance, he entred in our name, making vs a way and an entrie thither, and opening vs the gate of heauen, which was before shut against vs for sinne. Moreouer, he being present in the sight of God, as commending vs vnto him, and making intercession for vs, is the patrone of our cause, who being our aduocat, our matter cannot quaile,

Io, 14, a, 2, 3,

Ioh. 16. c. 26, Rom. 8. f. 34. Heb. 7. d. 25. & 9. g. 24. 1. Ioh. 2. a. 1.

M. *But how can we follow his example in his ascending vp to heauen?*

Sch. We ought from henseforth to looke vp to heauen, and to raise vp our minds and hearts thither, where Christ is at the right hand of the father, bending all our thoughts and studies vpon diuine, eternall and heauenly things; and not vpon earthly, worldly, and transitorie things.

1, Cor. 15. f. 57 48. &c. Col. 3. a. 1. 2 Esa. 1. b. 11. c. 16. 17. &c. Mat. 5. a. 8. &c Io. 4. c. 20. d. 24.

M. What more?

Sch. We are further more taught, purely and sincerely to worship Christ the Lord now reigning in heauen, not with any earthly worship, traditions, or

vaine

vaine inuentions of men, but with heauenly and verie spirituall worship, such as may best beseeme both vs that giue it, and him who receiueth it

M. Now I would heare thee tell me shortly, what thou hast learned of the last iudgement, & of the end of the world?

Sch. Christ shall come in the clouds of heauen with most high glorie, and with most honorable and reuerend maiestie, waited on, and beset with the companie & multitude of holy angels. And at the horrible sound & dreadfull blast of trumpet, all the dead that haue liued from the creation of the world to that day, shall rise againe with their soules and bodies whole and perfect, and shall appeare before his throne to be iudged, euerie one for himselfe, to giue account of their life, which shall be examined by the righteous & seuere iudge, according to truth.

Mat. 24.c.29. 30.31.& 25.c 31.&c. 1 Cor. 15.g.52 1. The. 4.d.16 2. Pet. 3.c.10 Ro. 14.b.10.12 1 Cor. 4.2.4.5 2 Co. 5.d.10.11

M. Seeing death is certeinly appointed for all men, how doost thou in the creed say, that some shall thē be quicke or aliue?

Sch. S. Paule teacheth, that they which then shall remaine aliue, shall suddenly be changed and made anew, so that the corruption of their bodies being ta-

1 Co. 15.g.51 1 Thes. 4.d.17

1 Cor, 15, g, 53 ken away, and mortalitie remoued, they shall put on immortalitie. And this change shal be to them in stead of death, because the ending of corrupted nature shal be the beginning of a nature vncorrupted.

M. *Ought the godly in thinking vpon this iudgement, to be stricken and abashed with feare, and to dread it, and shrinke from it?*

Sch. No, but rather to conceiue great hope and comfort thereby. For he shall giue the sentence, which was once by the iudges sentence condemned for vs; to th'end that we comming vnder the grieuous iudgement of God, should not be condemned, but acquited in iudgement.

Ro, 8, a, 1. e, 13 d, 23, g. 38, 39 1, Cor. 1, b. 7. Phil, 3, d, 20, Tit, 2, d, 13, 2, Pet, 3, c, 12,

The third part.

M. *Sith thē thou hast now spoken of God the father the creator, and of his sonne Iesus Christ ỹ sauior, & so hast ended two parts of the christian confession, now I would heare thee speak of the third part what thou beleuest of the Holy ghost.*

Sch. I confesse that the Holy ghost is the third person of the most holy trinitie, proceeding from the father & the sonne, before all beginning, equall with them both, and of the very same substance, and together with them both to be honored and called vpon.

Mat, 28, b, 19, 1 Ioh, 5, b, 7, & 1, d, 16, & 16, b, 7, c 20, f. 22 Acts, 5, 2, 3, 4,

M.

M. *Why is he called holy?*

Sch. Not onely for his owne holinesse, but also for that by him the elect of God and the members of Christ are made holy; for which cause, the holy scriptures haue called him the spirit of sanctification. Rom,1,2,4,& 15,d,16, 7,The,2,c,13 Tit,3,b,5, 1,Pet,1,2,2.

M. *In what things doost thou thinke that this sanctification consisteth?*

Sch. First we are by his diuine inspiration newly begotten, & therefore Christ said, that we must be borne againe of water and the spirit. Also by his heauenly breathing on vs, God the father doth chose & adopt vs to be his children, and therefore he is worthily called the spirit of adoption, who is in our hearts, as the seale of our election, perswading and assuring vs, ẏ Gods benefits thorough Christ are all ours. Ioh, 3,2,5,6, Tit,3,b,5, Rom, 8,c,15, d,23. Gal,4,2,5.6, Ro,8.d,14,15 1.Cor,1,d,22 & 5,2,5. Eph,1,c,13,14

M. *Go forward.*

Sch. The Holy ghost expoundeth and openeth the diuine mysteries vnto our minds; and by his light the eies of our soules are made cleare to vnderstand them. By his iudgement sins are either pardoned, or reserued. By his strength sinfull flesh is subdued and tamed, and Ioh,14,d,17 d,26,& 16,b, 13,& 20,f,22 23. 1Cor,2,c,10, 11,d,13,15. Eph,1,d,17. Ro,8,8,5,b,9

corrupt

Act.2.a.4.c.17.&c. 1.Cor.12.a.4 7.&c. corrupt desires are bridled, and restreined. At his will manifold gifts are distributed among the godly.

M. Hast thou any more to say heereof?

Sch. In the manyfold & diuerse discommodities, molestations, and miseries of this life, the Holy ghost with his secret consolations, and with good hope doth asswage, ease, & comfort the grefs and mourning of the godly, which commonly are in this world most afflicted, and whose sorrowes doe passe all humane consolation, whereof he had the true and proper name of Paraclet, or the Comforter. And finally, by his power our mortall bodies shall rise and be aliue againe. Briefly, whatsoeuer benefits are giuen vs in Christ, all these we vnderstand, feele, and receiue the works of the Holy ghost. Not vnworthily therefore we put confidence and trust in the author of so great gifts, and doe worship and call vpon him.

Iohn.14,b.16.d.26.& 15.d.26.&.16.a.7

Rom.8.b.11. 1.Cor.12.a.4.7.&.b.12.13.

The fourth part.

M. Now remaineth the fourth part of the holy catholike church, of the which I would heare what thou hast to say.

Sch. I may briefly say, that the church

is

is the body of Christ.

1. Cor. 12. d. 27. Ephe. 1. d, 22. 23. Col. 1. c. 18. d. 24. Rom. 12. d. 5. 1 Cor. 12. d 12 13. &c 20. d. 26. Ephe, 1. a 4. 5. & 3. b 9. & 10 Mat. 25. c. 34

M. Yea, but I would haue it somwhat more plainly and at large.

Sch. The church is the body of the christian common weale, that is, the vniuersall number & fellowship of all the faithfull, whom God through Christ hath before all beginning of time appointed to euerlasting life.

M. Why is this point put into the creed?

Sch. Because if the church were not, both Christ had died without cause, and all the thinges that haue béene hitherto spoken of, should be in vaine and come to nothing.

M. How so?

Sch. Hitherto we haue spoken of the causes of saluation, and haue considered the foundations therof, namly, how God by the deseruing of Christ, loueth & déerly estéemeth vs: how also by the worke of the Holy ghost, we receiue this grace of God, whereunto we are restored. But this is the onely effect, that there be a church, that is, a company of the godly, vpon whome these benefits of God may be bestowed.

Mat. 16. c. 18. Acts 20. f. 28 1. Cor. 11. 1. 12. 13. &c. Eph. 1. 3 4. 5. d. 11. &. 3. b. 9 10 d. 21. &. 4. 5 d. 25. 2. Tim. 3. d. 15

M. Why doost thou call this church holy?

Sch.

Sch. That by this marke it may be discerned from the wicked company of the vngodly. For all those whome God hath chosen, he hath restored vnto holinesse of life and innocencie.

Ro.8.c.29.30
1.Cor.14.f33
Eph,1.a.4.5.
b.11.12.&6.

M. Is this holinesse which thou dooſt attribute to the church, already in all points perfect?

Sch. Not yet. For so long as we liue a mortall life of this world (such is the frailtie of mãkind) we are of very weake strength, wholy to shun all kind of vices. Therefore the holinesse of the church is not yet full and perfectly finisht, but yet very well begun. But when it shall be fully ioined to Christ, from whom it hath all cleannes and purenes, then shall it be clothed with innocencie and holinesse in all points fully and perfectly finished, as with a certeine snowie white & most pure garment.

Rom.8.f.26.
1.Cor.13.c.9.
2.Cor.16.b.
5.9.

1Cor.13.c.10
& 15.g.52.53
Ep.5.d.26.27
Apoc.19.b.8.
& 21.a.2.c.10
21.&c.g.27.

M. To what purpose dooſt thou call this church catholike?

Sch. It is as much as if I called it vniuersall. For this company or assembly of the godly, is not pend vp in a certeine place or time, but it conteineth the vniuersall number of the faithfull that

Mat.28.d.19
Act.2.a.5.b.9
b.10.
1Cor.12.b.12
Ep.1.d.22.23
& 2.c.12.& 4
a.5.6.c.15.16
Col.1.c.19.

haue

haue liued, doe liue, and shall liue in all places and ages, since the beginning of the world: that there may be one body of the church, as there is one Christ, the onely head of that body.

M. Now would I haue thee tel me, why after the holy church, thou immediatly addest that we beleeue the communion of saints?

Sch. Whereas God hath them that worship him purely & sincerely, in all countries & places, and in all times & ages; all they, though seuered in distant times & places, are yet members most nérely ioined & knit together of one and of the selfe same body, whereof Christ is the head. Such is the communion that the godly haue with Christ, & among themselues. For they are most nærely knit together in communitie of spirit, of faith, of sacraments, of praiers, of forgiuenes of sins, of eternall felicitie, and finally of all the beuefits that God giueth his church through Christ. And they are ioined together among themselues in sincere loue, concord & vnitie. And because this communion of saints cannot be perceiued by our senses, nor by any naturall

1 Cor. 12. b. 18 c. 20. d 16. &c Ep. 4. c. 15. 16 Col. 1. c. 18 & 1. d. 19.

Eph. 4. a. 3. 4. c. 15. 16. Col. 2. d. 19. Mat. 22. d. 39. Io. 13. d 34. 35 Rom. 12. b. 5. 1 Cor. 10. f. 24 & 13. b. 4. 5. 2 Co. 11. f. 28. 29. Gal. 6. 1. 2. Phil. 2. 2. 1. 2.

tural kind of knowledge, for force of vnderstanding, as other ciuil communities and fellowships of men may be therfore it is héere rightly placed among these things that are to be beléeued.

M. *Is this church thou speakest of, a visible or inuisible church?*

Sc. Hære in the creéd is properly intreated of the congregation of those, whom God by his secret election hath adopted to himself through Christ: which church can neither be seene with eies, nor can continually be knowne by signes. Yet there is a church of God visible, or that may be sæne, the tokens and marks whereof he doth shew and open vnto vs.

Rom, 8, c, 39, 30, 33, Eph, 1, 2, 45, b, 11, Col, 3, b, 12,

M. *What be those tokens.*

Sch. Whersoeuer the gospell of Christ our sauiour is sincerely taught, God by praier truely called vpon the name of Christ, the holy sacraments are rightly administred, and discipline duely vsed; there the company of christian men and women assembled, is a visible church of Christ,

Ps, 55, b, 10, 11 Luk, 24. c, 47 Ioh, 14, b, 13, 14, & 15, c, 16 & 10, c, 23, Ro, 10, b, 3, 9, 1 Cor. 11, b, 20 21, 23, &c, Mat, 13, c, 16, 17, d. 20, & 28, d, 19.

M. *Are not then al they y be in this visible church, of the number of the elect to euerlasting life?*

Sch.

Sch. Many by hypocrisie and counterfatting of godlynes, doe ioine themselues to this fellowship, which are nothing lesse than true members of the church. But forsomuch as wheresoeuer the word of God is sincerely taught, and his sacraments rightly ministred, there are euer some appointed to saluation by Christ, we count all that whole companie to be the church of God; seeing also that Christ promiseth, that himselfe wil be present with two or three that be gathered together in his name.

Mat. 13. c, 19. d, 25, &c 1, 47 Esa, 55, b, 10, 11.

Mat, 28, d, 19. &c. as aboue.

Mat, 18, c, 19, 20.

Mat, 16. c, 18 19, & 18, c, 17 18.

M. Why dooest thou after the church, make mention also of the forgiuenesse of sinnes?

Sch. First be cause the keies wherewith heauen is to be opened and shut, that is, the power of binding and lowsing, of reseruing and forgiuing of sins, which standeth in the ministery of the word of God, is by Christ giuen and committed to the church, and properly belongeth vnto the church. Secondarilie, because no man obteineth forgiuenesse of sinnes, that is not a true member of the church, which is the body of Christ: that is, such a one as doth not earnestly, godlie, holilie,

1 Tim, 3, d, 15, Mat, 24, b, 13, Ioh, 15, a, 45. Col, 2, d, 18, 19

lily, yea and continually, and to the end imbrace and mainteine the common fellowship of the church.

M. Is there then no hope of saluation out of the church?

Iob.15.a.4.5. Co.2.d.18.19 1Tim.3.d.15. *Sch.* Out of it can be nothing but damnation, death and destruction. For what hope of life can remaine in the members when they are pluckt asunder, and cut off from the head and body?

M. What meanest thou by this word forgiuenesse?

Psal.32.a.1.2 Io.3.c.16.17 Act. 23.f.38. 39.& 26.d.18 Rom.3.d.24. 25.28. Eph 1.b.7. Co.1.c.13.14 *Sch.* That the faithfull doe obteine at Gods hand pardon of their offenses. For God for Christes sake, who hath satisfied for sinne, freely forgiueth all that beleeue in him their sinnes, and deliuereth them from iudgement, damnation, and paine due for the same.

M. Cannot we then by godly works satisfie God, & by our selues merit pardon of our sinne?

As aboue, & Esa.53.a.4.5, Ro.5.b.8.10. Gal.2.c.16. Co.1.c.20.21 He.9.d.14.15 *Sch.* Christ alone by the offering of his paines, and with his death, wherwith he hath paid and performed the penaltie of our sinnes, hath satisfied God. Therfore by Christ alone we haue accesse to the grace of God. We receiuing this benefit of his free liberalitie and goodnesse, haue nothing at all to offer, or render a-

gaine

gaine to him, by waye of recompence.

M. Is ther nothing at al to be doone on our behalfe that we may obteine forgiuenesse of sinnes?

Sch. The Lord promiseth that he will pardon sinners if they repent, if they amend, and turne their hearts from their naughtie liues vnto him. Wherefore repentance and amendment of life are necessary on our part, that we may obteine remission of our sinnes past.

Iere.18.b.8. Eze.8.d.11.d. 30.31.32.& 33.c.14.&c. Matt.4.c.17. Luke. 5.f.32. Psal.32.a.3.4 5.& 51.2.3.4 Prou.28.c.13 Luk. 15.d.18. 21. 1.Ioh.1.d.8.9

M. How many parts be there of repentance?

Sch. First we ought to acknowledge & confesse our sins before God, and to be hartily sorie, and ashamed that we haue offended his maiestie; and earnestly to hate, and vtterly to abhor sinne. This sorrow some call contrition.

Psal.6.b.6.7. & 31.b.9.10 & 28 a.3.4.b 8.c.17.18.& 15 c.17. 1.Cor.11.g.31 2.Cor.7.b.9. 10.11. Mat.27.2.3.4 2. Cor.2.b.6. 7.8.

M. What more?

Sch. Least the greatnes of sorrow should bring vs vnto desperation, our minds are comforted by faith, which doth put vs in good & certeine hope of obteining pardon of our sinnes at Gods hand, thorough Christ our sauiour. And this is that we professe, that we beleeue the forgiuenesse of sinnes.

Luk.7.f.38.g 7.47. & 15.d. 18.20.21.& 18.c.13.14.& 24.c.47. He.2.f.37.38 & 3.d.19.& 16.f.30.31. 1.Ioh.1.c.15.16

M. Is man able in this feare, & these hard distresses to deliuer himselfe by his owne strength?

Sch.

Psal.23,2,3,& 30.b,10,&,15 b,7,8,10,11; 12, & 80,2,3, b,7,c.18, 2Cor,1,2,3,4 2,Th,2,d,16, 17. 2,Tim,1,d,25 Mat.22.d.30 Ioh,11,c,25. 26.

Sch. Nothing lesse. For it is onely God which strengtheneth man, despairing of his owne estate, raising him vp in affliction, restoreth him being in vtter misery, and by whose grace the sinner conceiueth this hope, minde and will, that I speake of.

M. Now rehearse the rest of the creed.

1.Cor.15 the whole.

Sch. I beleeue the resurrection of the body and life euerlasting.

M. Because thou hast touched somwhat of this before, in speaking of the last iudgement, I will aske thee but a few questions: wherto, or why do we beleeue these things.

Sch. Although we beleeue that the soules of men are immortall and euerlasting, yet if we should thinke that our bodies should by death be vtterly destroyed for euer, then must we néds be wholy discouraged; for that wanting the one part of our selues, we should neuer intirelie possesse perfection and immortalitie.

1.Cor.15.c. 14,17,8,19.

Luk.16.e.22, &.23,f,43. Rom.8.b.11, 1Cor.15f..42 g.53. Phil.3.d,12,

We doe therefore certeinly beleeue, not only that our soules when we depart out of this life, being deliuered from the fellowship of our bodies, doe by and by flie vp pure and whole into heauē to Christ; but also that our bodies shall at length

be

be deliuered from all corruption, restored to a better state of life, and ioined againe to their soules, being made glorious like to the bodie of Christ, and so we shall wholy be made perfectly and fully blessed, inioying eternall life & endelesse felicitie.

M. Thē thou thinkest that death of the body ought not to be feared of the godly.

Sch. Yea forsooth. For we are throughly persuaded, that death is not a distruction that endeth & consumeth al things but a guid for vs to heauen, that setteth vs in the way of a quiet, easie, blessed, and euerlasting life

In those places aboue noted, & Luk. 23. f. 130. Ioh. 11. c. 25. Ph. 1. c. 21. 23 Apo. 14. d. 130.

M. Now thou hast declared the creed, that is the sum of the christian faith, tell me what profit we get of this faith.

Sch. Righteousnes before God, by which we are made heirs of eternall life.

Ro. 3. e. 21. 22 Gal. 2. c. 17.

M. Doth not then our owne godlines towards God, and leading of our life honestly and holily among men iustifie vs before God?

Sch. Of this we haue said somewhat already after the declaring of the law, and in another place to this effect. If any man were able to liue vprightly according to the precise rule of the law of

Rom. 7. e. 14. 15. & 8. a. 3. & 11. a. 5 & 12. a. 6.

Gal. 2 c.10.& 3.b.10. God, he ſhould worthily be counted iuſtified by his good works. But ſeeing we are all moſt far from that perfection of life, yea and be ſo oppreſſed with conſcience of our ſins, we muſt take another courſe, and find another way, how God may receiue vs into fauor, than by our owne deſeruing.

M. *What way?*

Luk. 18.c.11, 12.13.14. Ro. 3.d.24.& 4.a.4.c.16. Eph.2.a.4.5. 2, Tim.1.b.9. Tit.3.b.4.5. *Sch.* We muſt flie to the mercy of God, wherby he freely imbraceth vs, with loue and good will in Chriſt, without any our deſeruing, or reſpect of works, both forgiuing vs our ſinnes, and ſo giuing vs the righteouſneſſe of Chriſt by faith in him, that for the ſame Chriſts righteouſneſſe he ſo accepteth vs, as if it were our owne. To Gods mercy therefore thorough Chriſt we ought to impute al our iuſtification.

M. *How doe we know it to be thus?*

Ro.4.b.6.12 c.14.16.d.20 21. Gal.2.c.16.d 20.& 5.b.11. *Sch.* By the goſpell, which conteineth the promiſes of GOD by Chriſt, to the which when we adioine faith, that is to ſay, an aſſured perſuaſion of mind, and ſtedfaſt confidence of Gods good will, ſuch as haue beene ſet out in the whole

creed,

trēd, we doe as it were take state and possession of this iustification that I speake of.

M. Dost thou not then say that faith is the principal cause of this iustification, so as by the mercy of faith we are counted righteous before God?

Sch. No: for that were to set faith in the place of Christ. But the spring head of this iustification is the mercy of God, which is conueied to vs by Christ, and is offered to vs by the gospell, and receiued of vs by faith, as with a hand. And so faith is not the cause, but the instrument of iustification, for that it imbraceth Christ, which is our iustification, coupling vs with so streict a bond to him, that it maketh vs partakers of all his good things.

Eph,1,a,4,5,6 & 2,a,4, Tit,3,b,4,5,6 Ma,1,b,14,15 Ioh.1,b,12, Ro,3,d,22, & 4,c,16,d,9,

M. But can he ỹ hath this faith lacke good works?

Sch. No: for by faith we receiue Christ vnto vs. And he doth not onely set vs at libertie from sinne and death, and make vs at one with God, but also (with the diuine inspiration and vertue of the holy ghost) doth regenerat and newly forme vs to the indeuor of innocencie & holinesse, which we call newnesse of life.

Rom,6,a,4,& 7,b,6,& 8,b, 9,13, 2Cor.5.d,17, Eph,2,c,15,& 4,d,23,24, Col.3 b.9,16 Rom,5,a,1,2, 1.Cor,13,a,2 Eph.31,17, Iac,2,d,20, 1Pe,1,d,19,

M. Thou saist thē that iustice, faith & good worke do naturally cleaue together, & therefore ought no more to be seuered than Christ the author of them in vs can be seuered from himselfe.

Sch. It is true.

Psal.1.a.3. Mat.7.c.17. 18.& 12.d.33 35. Ro.6.a.1.2.3. 4. Gal.5.a.6. Col. 1.a.6.7. Tit.3 c.8.

M. Then this doctrine of faith doth not withdraw mens minds from godly works and duties.

Sch. Nothing lesse. For good workes do stand vpon faith, as vpon their root. So far therfore is faith from withdrawing our hearts from liuing vprightly, that cōtrariwise it doth most vehemently stir vs vp to the endeuor of a good life: yea & so far, that he is not truly faithfull, that doth not also to his power both shun vices, and imbrace vertues, so liuing alwaies, as one that loketh to giue an account.

M. Therfore tell me plainly how our works be acceptable to God, & what rewards be giuē to thē.

Deut.4.a.1.2 & 5.d 31.32. Mar.7.b.6.7 8.9.& 10.c, 17.19. Ioh.14.b.15. c.11.13.15.b 10. Ro.9,f.31.32. & 14,d.23. Heb.11.b.6.

Sch. In good workes two thinges are principally required. First, that we doe those workes that are prescribed by the law of God. Secondly, that they be done with the mind & faith which God requireth. For no doings, or thoughts, enterprised or conceiued without faith, can please God.

M.

M. *Then if we both do such good works and with such mind & faith as God requireth, why should we not be righteous by our good works?*

Sch. Righteousnesse, that is to be allowed before God the iudge, ought to be throughly perfect, and in al points to agree with the rule of Gods law: but our works euen the best of them, do swarue far from Gods law and iustice, and are many waies to be blamed and condemned; wherefore we can in no wise be iustified before God by our works.

Luke.18.c,11 12,14. Rom 3.c.20. & 4.a.2. Iob.4.d.18.19 & 15.b.14,15 16.25.b,4.5.d Esa.64.b.6. Psal.143.a.2. Gal.2.c.16.

M. *Doth not this doctrine withdraw mens minds from the duties of godlines, & make them slacker & slower to good works, at least lesse chearefull and readie to godly endeuors.*

Sch. No. For we are taught by the holy scriptures, that as our sinnes do dishonor God, so doe our good works serue to the setting forth of his glorie. No dread of hell therefore, & of damnation, nor hope of heauen & all ioies ought to stay vs from sin, or to mooue vs to vertue, so much as the feare of dishonoring the maiestie of God, & the desire of his glorie, which ought aboue all things to be most pretious vnto vs. For as it is the greatest horror and mischéefe of sin,

Mat.5.b.18. 1.Pet.1.a.18

Rom. 2.d,14. 1.Tim.6,2,1, Titus,1,2.5, 3,Pet,3,2,1,

that God and his holy word are thereby dishonored, so doth the honor and excellencie of vertue stand herein, that God is therby glorified. Further good works doe profit our neighbor, both in deed and by good example: and they do as certeine testimonies assure vs of Gods good will toward vs, and of our loue & kindnesse again to Godward, by kæping his commandements: and they be witnesses of our faith, and so consequently of our saluation. Wherefore we may not say that good works are vnprofitable, or doone in vaine, and without cause, for that we obteine not iustification by them.

Mat,5,b,16, 1,Pet, 2,d,12, Mat,12,d,33, Ioh,14,b,15,c 21,23,& 15,b 10, Phil,1.b,12

M. *But how can our good works which thou sayest are vnperfect, euen the best of them, please God, whose iustice is perfectnesse it selfe?*

Sch. It is faith that procureth Gods fauour to our works, while it is assured that he will not deale with vs after extremitie of law, nor call our doings to exact account, neither will vse the seueritie of his iustice in weighing of them: but pardoning all their vnperfectnesse, will for Christs sake and his deseruings account them for fully perfect.

Ro,6,f,31,32. Gal,5,2,6, Heb,11,2,4,6 the whole Psal,130,2,3, & 143,2,2,

M. *Whereas then God doth by faith both giue vs iustification, & by the same faith alloweth & accepteth our works, tell me, dooſt thou thinke ẏ this faith is a qualitie of nature, or the gift of God?*

Sch. Faith is the gift of God, and a singular & excellent gift. For God instructing vs with his word, and lightening our minds with his holy spirit, maketh vs apt to learne, & beleeue those things, that otherwise would be far from entering into the capacitie of our dull wits, and weake faith. These things the apostles vnderstanding, doe pray the Lord to increase their faith.

Mat. 16. c. 17. Mar. 9. c. 23. 24. Io. 9. g. 38. 39 1. Pet. 3. d. 21. Luk. 24. c. 24. 27. g. 45. 46. Ro. 10. b. 8. c. 14. d. 16. 17. Col. 1. b. 9. Luk. 17. a. 5.

M. *Thou haſt in good time made mentiõ of praier For now thou haſt ended the declaratiõ of the law of God, and of the creed, that is to ſay, of the christian confeſſion of faith, it followeth next to ſpeake of praier and of thankeſgiuing. In declaring of praier therefore what order ſhall we follow?*

The third principall part of praier.

Sch. This order, maiſter, if so it please you: firſt to shew who is to be praied vnto: secondly, with what affiance: thirdly with what affection of hart: & fourthly what is to be prayed for.

M. *Firſt then tel me who (as thou thinkeſt) is to be called vpon.*

God alone to be called on.

Sch. Surely none but God alone.

M. *Why ſo?*

Psal.17.b.7. &c & 28.&45 & 78.& 104. & 107 the whole and in infinit places

Sch. Because our health, life defence saluation, and all good things do remaine in Gods hand and power, it is meet that we aske all needfull things of him, and in all distresses flie vnto his helpe.

M. *Why may we not call vpon saints & other holy persons, which are departed out of this life, or vpon angels?*

Psal.50.c.15. & 86.b.26. Iob.10.c.23. 24. Esa.48.b.11.

Sch. For that God himselfe requireth our inuocation vpon him onely, as being the peculiar & proper worshipping belonging to his maiestie, which we may not giue to any other.

M. *What more?*

Sch. If we should in praier call vpon any other, sauing God onely, we should doe it without the warrant of Gods word, and consequently without faith, which resteth vpon Gods word: and therefore so to do, were sin against God, and no seruice of God.

Rom.10.b.8 c.14.d.16.17. & 14.d.23. Heb.11.b.6.

M. *Now followeth next to declare with what confidence we wretched mortall men, that are so many waies vnworthy, ought to call vpon the immortall & most glorious God.*

Psal,79.b.8.9 Dan.9.c.18. Io.14.b.23.& 16,c,23.24.

Sch. We doe not proudly come before God with our praier, as though wee of our selues were worthy to be heard; but

but knowing our owne vnworthineſſe, we come in the name of Chriſt our mediator, by whoſe interceſſion we truſt to haue acceſſe to the maieſtie of God, and to the obteining of his fauor. Eph,2,d,18. 1,Tim,2,b,5. He,4,d,14,16 & 10,d,19,22

M. By what means conceiueſt thou this truſt that thou ſpeakeſt of?

Sch. I doe beléeue the promiſes of God, made to vs by Chriſt in the holy ſcriptures, that whatſoeuer we aſke with faith of God the father in Chriſts name we ſhall obteine, ſo far as is expedient for vs. Mat.21,c,21, 22, Mar,11,d,22, 23,24. Io,14,b,13 & 15,c.13,14, Heb,10,d,19 22,33, Iac,1,a,6,7, & 4,2,3,

M. Now tell me with what affection of heart we muſt pray vnto God?

Sch. If we doe féele in our mindes the gréeſe of our miſeries, and ſins that doe oppreſſe vs, as we ought to do, it cannot be, but that we ſhall haue great deſire of deliuerance from that gréeſe; and ſo with moſt feruent affection, ſhall we make ſute to God for his helpe, with all praiers and ſupplications. Pſal,6 & 38. the whole, & 50,c,15,& 124.the whol Rom,7,d,18, & 8,d,22,23, c,27,& 12 c, 12, 1Cor,3,b,4,5

M. Is it not then enough to pray with tongue and voice alone?

Sch. God hath promiſed that he will be néere to helpe them onely, that call vpon him truely, that is, with their heart, Pſal,34,c,15, & 145,c,18,19 1,Cor,14,b,7 c,13,14,15,

and

& that their praiers do please him; wherfore it is also necessary that we know that language wherein we make our praiers, that our toong and mind may go together.

M. Is it lawful to aske of God whatsoeuer commeth in our mind to desire?

Sch. God forbid that we christians shuld aske of God in Christs name, any thing contrary to the wil of God and our sauior Christ, and so vnmeet for GOD to grant, and hurtfull for vs to receiue. Wherefore least we should in praier be caried rashly by our owne affections, Christ himselfe hath prescribed a forme & rule, after the which our praiers ought wholy to be directed.

Mark. 7. b. 11. & 20. d. 22. Ioh. 16. c. 23. 24. Iacob. 4. a. 3. 1. Ioh. 5. c. 14 15.

M. What rule and forme is that?

Sch. Euen the same forme of praier which the same heauenly schoolemaister appointed to his disciples, and by them to vs all: wherein he hath touched in very few points all those things that are lawfull to be asked of God, and behouefull for vs to obteine: which praier is after the author thereof called The Lords praier. If therefore we will follow the heauenly

heauenly teacher with his diuine voice, saying before vs, truly we shall neuer swarue from the right rule of praying.

M. Rehearse me then the Lords praier.

Sch. When ye shall pray (saith the Lord) say thus: Our Father which art in heauen, hallowed be thy name. Thy kingdom come. Thy wil be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our tresp passes, as we forgiue them that trespas against vs. And lead vs not into tẽptation: but deliuer vs frõ euill. For thine is the kingdome, and the power and the glory for euer, Amen. Mat. 6. b. 9. Luk. 11. a. 2.

M. Dost thou thinke that we are bound euer so to render these very words, that it is not lawfull in one word to vary from them?

Sch, It is no doubt but that we may vse other wordes in praying, so that wee swarue not from the meaning of this praier: and doe pray to God with such affiance and affection as I haue before spoken of. This is euident by the booke of psalmes & other prayers conteined in the holy scriptures.

M. How many parts hath the Lords praier?

Sch, It conteineth six, or as some diuide it seuen petitions, but in the whole there are but two parts. Whereof the The parts of the Lords praier.

first

first belongeth onely to the glorie of God, and conteineth the three former petitions: the second which conteineth the three or foure latter petitions, belongeth properly vnto our commoditie and profit.

M. Why dooest thou speake so directly vnto God in thy praier, saying, Our father.

Psal. 33, b, 13, 14. & 34, c. 15 17. 18, & 94, b, 9, Ioh, 11, & 139 a, 1, 2 &c, & 145, c, 18, 19.

Sch. For that I speake not as to one absent or deafe, but I call vpon God our father, and pray to him as to one that is present, being surely persuaded that he heareth me whē I pray; for else in vaine should I craue his helpe.

M. Let vs somewhat diligently examine euery word. Why dooest thou call God father?

Mat, 22, c, 21, 22, Mar, 11, d, 22 23, 44, Ioh, 16, c, 23, 24, Heb, 10, d, 19 22, 23, Iac, 1, 2, 6, 7. Ro, 8, c, 15, 16 Gal. 4, 2, 6, Mat, 7, b, 7, 11

Sch. For that sure trust of obteining, is the foundation of right praying, as hath before bēne declared, it was Gods will that we should call on him by the swētest name of father, that we might haue boldnesse to go vnto him, and in hope of his helpe, euen as children doe vse to deale with their father: yea, & with far better hope than any children can haue of their naturall father, how much God our heauenly father in ability, goodnes

and

and readinesse to helpe vs, excéedeth all earthly fathers.

M. *What else doth the name of father teach vs?*

Sch. That we come to prayer with that loue, reuerence and obedience which is due to the heauenly father from his children, & that we haue such minds as becommeth the children of God. Mrl. 4.b c. Mat. 26..35. 4..

M. *Why dost thou cal God our father common rather than seuerally thine owne father?*

Sch. Euery godly man may (I graunt) lawfully call God his owne, but such ought the déere loue among christians to be, that euery one should haue regard to the common profit of all: for which cause in all this praier, nothing is priuately asked, but all the petitions are made in the common name of all. Psal. 21,2,1,2 Rom,1,2,8, 1 Cor,1,2 4. Ro. 12,b.4 5 c. 10 d. 16. 1 Cor. 10. f. 23 & 13.b.5.&. 12 b 12.e 31d 25.6.&c.

M *What more.*

Sch. The rich and great men are taught not to disdaine men of poore and simple state, but to regard them as their brethren, whom God accepteth to the honor of his children. And againe the poore and silly persons, which are most despised in this world, may yet in the meane time relæue themselues with this comfort,

that

that in heauen they haue all one most mightie and most louing father.

M. Why dooſt thou ſay that God is in heauen?

Pſal.11.b.45. & 20.b.6 &, 13.b.13.14. & 13.a.45.& 113 a.13.

Sch. For that I beléeue that God reigning in eternall & higheſt felicitie, poſſeſſeth the power of heauen, and therewith alſo holdeth the gouernance of all things, as he is ech where preſent, ſeeth, heareth and ruleth all things.

M. What more?

Col.3.a.1.

Sch. We are withall admoniſhed, not to aſke any thing meet for God, but as ſpeaking to our heauenly father to haue our harts raiſed from earth, and deſpiſing earthly things, and thinking vpon things aboue and heauenly, continually to aſpire to that moſt bleſſed felicitie of our father, and to heauen, as our inheritance by our heauenly father through Chriſt our ſauior.

Rom. 1.c.17. Eph.1.c.14.d 18. Heb.9.d.15. 1Pet.1.a.3.4.

M. This then ſo happy a beginning, and entrie of praier being now opened vnto vs, go to, reherſe me the firſt petition.

Sch. Firſt we pray that Gods name be hallowed.

M. What meaneth that.

Sch. Nothing els, but that the name of God be made knowne to mortall men,

and

and that his praise and glorie be euery where magnified here in earth, as it is méete to be. And that the names of all fained gods being vtterly abolished, the only diuine name and maiestie of God, the heauenly father be had in honour, & called vpon with pure minds by men of all ages, countries and parts of the world.

Iosu.24.c.14 d.23. Psal.29.a.5.6 & 96.a.1. 2&3. & 97.b.7.9.& 135.& 145 the whole. Io.4.c.23.24. Ro.1.c.23.& 11.c.36.& 16 d.27.

M. *What more.*

Sch. We pray that the holy name of GOD be not euill spoken of, for our faults, and as it were dishonored thereby: but rather that his glorie be by our owne godlinesse towards GOD and goodnesse towardes men, euery where magnified.

1Cor,10,g,31 Ep,3,d,20,21 1,Tim,1,d,17 Esa,32,a,5,6. Eze.30,d,20, 21, Rom, 2,d,24 Mat,5,c,16. 2The,1.d,11, 12.

M. *Go forward.*

Sch. Secondly we pray for Gods kingdom to come, that is that he suffer not the diuine truth of his word, & gospel of Christ, whereby he raigneth in good and godly mens hearts to lie hidden in darknesse, but that it dayly more and more be made manifest and well knowne to all men, being instructed with the heauenly doctrine of the same. And that

Mat,9,d,38 & 24,b,14,&. 28,d,19,20, Lu.4.c.18.19 Io.17.c.17,20 2 Cor.3.d.15. 19.& 4.a.24. Ep.6.c.18.19 1 The,3,a,1,2; Mat,13,d,15,c 38,39.& 15,a 2,3.5,6.&c.

he

Mar.7.a,3,4, b.7.8.9.&c. Ioh.16.a 2.3. & 17.b,14.15

he would reſiſt and ouerthrow the craft and violence of ſathan, and of wicked men, that labor to darken the truth with lies, or to oppreſſe and root it out by crueltie.

M. *Say on.*

Ioh.6.c.13. Eph.3.d.21.

Sch. We pray that God by his holy ſpirit woulde illuminat and gouerne the hearts of all ſuch as be of his Church, wherein he raigneth ſpecially as in his kingdome; and that he would ſtrengthen them with his aid and power as hys ſoldiors, that they may earneſtly fight againſt, and ſubdue the diuell, the world, and the luſts of the fleſh, to the inlarging of his kingdome here vpon earth; and that laſtly all his and our enimies being vterly troden downe, God may gloriouſly reigne and triumph ouer all; and we by Chriſt may finally, as his children and heires, be made partakers of his euerlaſting kingdome.

Luke.22.d.31 32. Rom.6.b.12, & 8,a,5,d,19 & 16.c,20, Gal,5,c.15,16 Eph,6,b,10,d 17,18,19. 1 Pet,5,c,8,9, Matt,25,c,34, d,14.46, Rom,8,c,16, 17,18, 1.Pet,1,a,3,4, Tit,3,c,7.

M. *What followeth next?*

Sch. That Gods will be done: For it is the dutye of children to frame their life according to the will of their fathers, & not contrariwiſe their parents to con-

Pſal,40,b.8, Mat.26.b.39 Iohn.5.d 30. & 6,d,3,8, Eph,6.a.1.

forme themselues vnto the will of their children.

M. *Whereto dooest thou adde, that Gods will may be doone in earth as it is in heauen?*

Rom.8.a.5.7. Ro.8.a.2.5.d 9.11.c.14.15 1.Cor.2.c.14 and.3.d.16.

Sch. Whereas the minds of earthly men, burning with lusts, are commonly carried to desire, and doe those things that most displease God; we pray that he will with the mouing of his holie spirit, so change and fashion all the wils of vs all, to the will of his maiestie, that we may will or wish nothing that his diuine will misliketh.

M. *Proceed.*

Act.21.c.14 1Pet.3.d.17.& 4.c.12.13.&c Ps.19.a.1.&c. & 91.b.11.12 103.d.20.& 104.c.4 and b.7. & 136.b. 7.8.9. Heb.1.b.6.7. d.14. Apoc.7.c.11. & 19.b.10.& 22.c.9.

Sch. We pray also that whatsoeuer we perceiue to betide vs by his will, we may perceiue and suffer it, not only with contented, but also with gladsome harts. And that after the examples of his angels, whose heauenly spirits, and of his excellent creatures the sunne, moone, and starrs, set before our eies in heauen for like example of obedience to Gods will, all we in earth may be in all things likewise seruiceable, and obedient vnto his maiestie: that as in heauen, so in earth there be no rebellion, no repining

against Gods holie will.

M. *What more?*

Deut,4,a,2,& 5.a,32,&,28, b,11. Mat,7,c,21,& 12,d,50,& 25 a,3, 2,Cor,3,b,6,c 14. Gal,3,c,15,17

Sch, Seeing that God hath in his holy scriptures expressely declared his will, which he hath plainly notified, by giuing them the name of his testament, or last will, they that varie from the meaning of the scriptures, surely doe manifestly depart from the will of God.

M, *Now thou hast well answered touching the first part of the Lords prayer, which part cõteineth these three points that belong onely to the glorie of God, I thinke it good for vs to goe forward to the second part, which properly concerneth things profitable for our selues?*

Psal,104,c,15, d,27,&,105. b,9,10,11,&c Luk,c,14,15,16

Sch. The first point of the second part is, Giue vs this day our daylie bread.

M. *What doost thou meane by the name of bread?*

Sch. Not onely those things that minister vs food & apparell, but also all other things vniuersallie, that are needfull to the maintaining, and preseruing of our life, and the leading of it in quietnesse without feare.

M. *Is there any thing els whereof this word bread, doth admonish vs?*

Psal, 78,c, 18, d, 29,30,& 106,c,14,15 Matt, 6,d,25,

Sch. That we seeke not, and gather together curiously, deintie things for banketting, or pretious apparell, or sumptuous

tuous houshold stuffe, for pleasure: but that we despising delicacies and excesse, be contented & satisfied with little, temperat, and healthfull diet, & with meane and necessarie apparell.

Luk,16,e,12,
1,Cor,10,b,6
1Tim,6,b,7,8
Heb,13,a,5.

M. *How doost thou call bread thine, which thou praiest to haue giuen thee of God?*

Sch. By Gods gift it becommeth ours, whē he liberally giueth it vs for our daily vses, though by right it be not due to vs

Matt,7,b,7,8,
1,Cor, 4,b,7.
1,Tim 6,d,17
Iacob,1,c,17,

M. *Is there any other cause why thou callest it thy bread?*

Sch. By this word we are put in mind that we ought to get our liuing with our labor, or by other lawful meanes, and that being therewith contented, we doe neuer by couetousnesse, or fraud, seeke any thing of other mens.

Gen,3,d,19,
Eph,4,d,28,
2The,3,b,8,9
c,10,11,12,

M. *Seeing God biddeth vs to get our liuing by our owne labor, why doost thou aske it of him?*

Sch. Because that in vaine shall we waste all the course of our life in toile of body, and trauel of mind, vnlesse it please God to prosper our indeuors.

Psa,127,a,1,
1,Cor,3,b,7,

M. *Thinkest thou that rich men also which haue flowing plentie and store of all things, most dayly craue bread of God?*

Sch. In vaine shall we haue plentie of

Deut,8,2,3, Psal,34,b,9, 10.& 78,d,29 30, Luc,1,c,53,4, a,4, 12,c,25 1,Tim,6,d,17

all things, vnlesse God by his grace doo make the vse of them healthfull to vs for the maintenance of our life. For which cause, euen after supper, we pray to haue the daily meat, which we haue alreadie receiued, to be giuen vs of God, that is to say: to be made lifefull and healthfull to vs.

M. Why be added these words dayly, and this day?

Mat.6.d.25. &c.34. Luc.10.g.41. Phil.4.b.6. 1,Tim.6.c.9. 10. 1.Pet.5.b.7.

Sch. That we auoiding all carefull couetousnesse, & doing diligently our dutie, should daylie craue of our most liberall father that, which he is readie daylie to giue vs.

M. *Go forward to the rest?*

Sch. Now followeth the fift petition, wherein we pray our father To forgiue vs our trespasses.

M. Is this asking forgiuenesse necessary for al men?

Psal.14.a.1.3 & 53.a.1.2.3 Rom.3.b.10, 11,d.23 Joh.8.a.7. 1.c..b.10.11 1Io.1.b.8.10. Lu.18.b.9.1. c.13.14.

Sch. Yea for so much as there liueth no mortall man, that doth not oft slip in doing of his dutie, and that doth not oft and greeuously offend God. They therefore that doe not confesse that they haue sinned, nor doe craue pardon of their defalts but with that pharisie doe glory in their innocencie, and righteousnesse be-

fore

fore God, or rather against God, they exclude themselues from the fellowship of the faithful, to whom this forme of praier is appointed for them to follow, and from the hope of forgiuenesse of sinnes, which only remaineth in the mercy and goodnesse of God through Christ. For this is that which Christ saith, that he came into the world not to call the righteous, but sinners to repentance.

2. Cor. 5. c. 15 d. 18 &c. 1. Ioh. 1. c. 7. d 9. & 2. a. 1. b. 12. Matt. 9. b. 13. 1. Tim. 1. c. 14.

M. *Why is there a condition added?*

Sch. It is most reasonable that we would pray that God would so forgiue vs. As we forgiue them that trespas against vs. For vnlesse others doe find vs ready to forgiue them, and vnlesse we in following the mercifulnesse of God our father doe shew our selues to be his children, he plainly warneth vs to looke for nothing else at his hand, but extreme seueritie & punishment. For according to the same rule of rigor, and after the same example, shall iustice without mercie be done vpon him, that cannot find in his hart to shew mercy to other.

Matt. 5. a. 7. & 6. b. 14. 15. & 7. a. 1. 2. & 18 d. 28. & c e. 35 Luk. 6. e. 36. 37. 38. Iacob. 2. b. 3.

M. *May it not seeme thē, that our forgiuing of mē should deserue pardō of God: or be as a certeine re-*

Rom.3.d.24. 25.&.11.a.5.6 Gal,5.2,4.

compense made vnto God?

Sch. Not so. For then should not Gods forgiuenes be freely giuen, neither had Christ alone vpon the crosse fully paid the paines of our sinne due to vs, for the which no man els could, or can make any recompence or amends vnto God.

M. *Now goe forward to the sixt petition, which some doe make two petitions.*

The 6 Petition.

S. Therin we pray, that he Lead vs not into tentatiō, but deliuer vs from euil

M. *Why so?*

Mat.12.d.43. 44.45. Ioh.5.b.14.& 8.b.11 2.Pet.2.d.21. 22. Mat.10.b.16. &26.d.41. Luk.22.d.31. 32. 1.Cor.1.d.27 2.Cor.11 2.3 Ephe.6.b.10. 11.12. Iacob.1.b.14. &.4,2,1. 1,Pet,5,c,8,9. 110,2.c.15,16 Rom.16.d.20 1. 2Ti,4.d.17.18

Sch. As we before doe aske forgiuenesse of sinnes past, so now we praie that we sinne no more. For we by nature are so vnware to foresee, and so weake to resist the manifold snares, temptations and intisements of the diuell, the world and the concupiscence of the flesh, that we cannot but be ouercome, vnlesse God do assist vs with his grace, and arme vs with his strength: and therefore we flie by praier vnto the protection of our almightie and most louing father, that he will not suffer vs to be ouercome with any wicked temptation, but that hee will deliuer and saue vs from all euill.

M.

M. *There remaineth yet the cõclusion of the Lords praier?*

Sch. For thine is the kingdome, & the power, and the glorie, for euer, Amen.

M. *Why would Christ haue this conclusion added?*

Sch. To make vs vnderstand, that gods power & goodnesse is so infinitely great that there is nothing which he either cãnot, or will not giue vs, praying for it, and asking it rightly. Which also this word Amẽ, which is to say, So be it, being added in the end of the praier, doth confirme vnto vs.

Mat.7.b.10. 11.& 21.c.22 Ioh.16.c.23. 2 Cor.1.b 9. 10.d.20.& 9. c.8. Eph.3.d.20.

M. *Why is there in the latter end, mention made of the glory of God?*

Sch. To teach vs to conclude all our praiers with praises of god. For that is the end whereunto all that we desire to obteine in our praier, & all our thoughts words, and works, and all things vniuersally ought to be referred and applied. For to this end he hath created vs, and placed vs in this world.

Gods glory & thanksgiuing. 1.Cor.1.g.31.

Gods glorie the end of all

M. *Go forward?*

Sch. Moreouer to praise and magnifie Gods goodnesse, iustice, wisdome and power, and to giue him thanks in our owne name, and in the name of all mankind,

In the places next before & Psa.29.a.1.2. & 34.a.1.2.3. & 50.c.14 15.d.23.& 92 a.1.2.& 95.96 103.the whol

Rom.15.b.6. 1.Thes.1.a.2. & 5.d.18. 2.thes.1.a.3. Luc 17.d.17. Ioh.5.d.44. Ro.1.c.21.d. 25. 1.Pet.4.c.11.

kind, is parcell of the worshipping of God, belonging as properly to his maiestie, as praier; wherwith if we doe not rightly worship him, surely we shall not onely be vnworthy of his so many and so great benefits as vnthankfull persons, but also shall be most worthy of eternall punishments, as wicked offendors against Gods maiestie.

M. *Sith we also receiue benefits of men, shall it not be lawfull to giue them thanks.*

1Co.12.a.6.b 21. 2.Cor.9.c.8. &c.d.12.

Sch. Whatsoeuer benefits men doe to vs, we ought to account them receiued of GOD, because he alone indeed doth giue vs them by the ministerie of men, so that our thankfulnes to men redounded to the glorie of God, the true and last end of all things.

Mat.5.c.16. 1.Pet.2.c.12. & 4.c.10.11.

M *Now we haue ended our treating of the law of God, of the creed or christian confession, & also of praier and of thankesgiuing: shall we not lastly of all conueniently speake of the sacraments.*

Sch. Most conueniently maister, for they haue alway praiers and thankesgiuing ioined vnto them.

Mat.26.c.22, &.28.d.19, Ioh.3.a.5, Act.1.f.38

M. *Tell me therefore how many sacraments hath Christ ordeined in his church?*

Sch. Two, Baptisme, and the Lords

supper

ſupper. 1.Cor.11.c.23 Tit.3.b.5.

M. What meaneſt thou by this word ſacrament?

Sch. A ſacrament is an outward teſtifiing of Gods good will & bountifulneſſe toward vs through Chriſt, by a viſible ſigne repreſenting an inuiſible and ſpirituall grace by which the promiſes of God touching the forgiueneſſe of ſinnes and eternall ſaluation giuen thorough Chriſt, are as it were ſealed & the truth of them is more certeinely confirmed in our harts. Mat.3.c.11. &.26.c.28. d.27.28. Mar.16.d.16. Ioh.3.a.5. Act.2.f.38. 1.Cor.10.d.16.&.11.c.24. Gala.3.d.26.27.

M. Of how many parts conſiſteth a ſacrament?

Sch. Of two parts, of the outward element or creature, being a viſible ſigne, and of that inuiſible grace. Matt.3.c.11. &.26.c.10. Ioh.3.a.5. 1.Cor.10.16.

M. What is the outward ſigne in baptiſme?

Sch. Water wherein the perſon baptiſed is dipped, or ſprinkled with it In the name of the father, the ſonne, and the holy ghoſt. Math.3.c.11. 12.&.28.d.29 Ioh.3.a.5. 1.Co.10.d.16 Act.8.d.36. 37.38.

M. What is the ſecret and ſpirituall grace?

Sch. Forgiueneſſe of ſinnes, and regeneration: both which we haue by the death and reſurrection of Chriſt, & therefore we haue this ſacrament as a ſeale and pledge. In the places aboue and Mar.1.a.4. Act.2.f.38. &.22.c.16 Rom.6.a.3.

M.

M. *Shew me the effect of baptiſme yet more plainly*

Ephe,2,a,2,3,d. 19,20.
Tit.3,b,3,4,5, Matt,28,d,.6, Mar,16,d,16 Ioh,3,a,5, Rom,6,a,3. 1Cor,12,b.13, 1,Pet,3,d,21, Mar,1,a,4,b, 25,&,16,d,16 Act,2,f,38,&c &,8,d,36,37 &c,&,16,d, 31.33,34,&, 19.a,4,5,&, 22,[illegible]1, 1Cor.12.b.13

Sch. Where by nature we are the children of wrath, and none of Gods church or houſhold, we are by baptiſme receiued into the church, and aſſured that we are now children of God, and ioined and grafted into the bodie of Chriſt, and become his members, and doe grow into one bodie with him.

M. *What is required of perſons to be baptiſed?*

Sch. Repentance and faith.

M. *Declare thy meaning of theſe more largely?*

Sch. Firſt we muſt truly repent vs of our former life, and beléeue aſſuredly that we are cleanſed from our ſins by the blood of Chriſt, and ſo made acceptable to God, and that his ſpirit dwelleth in vs. And then according to this beléefe & promiſe made in baptiſme, we muſt endeuor our ſelues to mortifie our fleſh, & by our good life to ſhew that we haue put on Chriſt and haue his ſpirit giuen vs.

Ga, 3.d.29.27 Eph. 4.20,21

M. *Why then are infants baptiſed, which by age cannot performe thoſe things?*

Gen.17.b.9.& 17.a.7,8. Mar.10.b.14 16. Ro.3.a.3.& 4 c.21.22.& 6. a.3.

Sch. Becauſe they be of Gods church, and Gods bleſſing and promiſe made to the church by Chriſt (in whoſe faith they are baptiſed) perteineth to them. Which when

when they come to age, they muſt themſelues learne, beleeue, & acknowledge, and indeuor in their liues to expreſſe the dutie at their baptiſme promiſed and profeſſed. Gal.3.d.27. Ephe.4.d.20. 21. Colo.2.b.12.

M. *What is the order of the Lords ſupper?*

Sch. The ſame which the Lorde Chriſt did inſtitute: Which in the ſame night that he was betraied tooke bread, and when he had giuen thanks, he brake it & gaue it to his diſciples ſaying: Take eate, this is my bodie which is giuen for you. Doo this in remembrance of me. Likewiſe after ſupper he took the cup, and when he had giuen thanks, he gaue it to them ſaying: Drinke yee all of this, for this is my bloud of the new teſtament, which is ſhed for you and for many, for remiſſion of ſinnes. Do this as oft as ye ſhal drink it in remembrance of me. This forme and order we ought to hold and truly to keepe and to celebrat deuoutly till he come againe. Mat.26.c.26. Mar.14.c.22. Luc.22.c.19.

M. *To what vſe?*

Sch. For a continuall thankfull remembrance of his death, & the benefits that we receiue Luk.22.c.19. 1 Cor.11.c.24 25.

Ioh.6;d.27, 32.35,c.48,f, 54,55. 1Cor,10.d,16

receiue therby, & that as in baptisme, we are borne againe, so with the Lords supper we may be alway fed and sustened, to spirituall and euerlasting life. And therfore it is inough to be once baptised as to be once borne: but as we néd oft to fede, so is the Lords supper oft to be receiued.

M. *Which are the parts of this sacrament?*

Sch. The parts héreof euen as of baptisme, are of two sorts, the one earthly and sensible: the other is heauenly, and remoued from all outward senses.

M. *What is the earthly and sensible part?*

Mat.26.d.16 27. Mar.14.c.22. 23. Luk. 22.c.19, 20, 1Cor,11,c,33 35.

Sch. Bread and wine, both wich matters the Lord hath expressly commanded all to receiue.

M. *What is the heauenly part & matter remoued from all outward senses.*

In the places next before Ioh.6,d,27,35 c,48.g.63. 1,Co,10,d,26

Sch. The body & bloud of Christ, which are giuen, taken, eaten, and dronken of the faithfull in the Lords supper, onely after a heauenly and spirituall manner, but yet verely and indéde, Insomuch that as the bread nourisheth our bodies, so Christs body hath most singular force spiritually by faith to féde our soules.

And

And as with wine mens harts are chéered, and their strengths confirmed, so with his bloud our soules relæued and refreshed thorough faith: which is the meane whereby the body and bloud of Christ are receiued in the supper. For Christ as surely maketh them that belæue in him partakers of his body and bloud, as they surely know that they haue receiued bread and wine with their mouths and stomacks. And it is also a gage of our immortalitie, and a pledge of our resurrection. Psal.104.c.15 Ioh.6.f.54.

M. *Is then the bread and wine changed into the substance of the body & bloud of Christ?*

Sch. No: for that were to destroy the nature of a sacrament, which must consist both of heauenly and earthly matter, & to make a doubt of the truth of Christs body, & to giue occasiõ of grudging vnto the minds of the receiuers. Mat,16.d,26 Mar,14,c.22 Luk.22.c.19.20. 1.Cor.11,c,24,25,26.27.28.

M. *Was this supper ordeined of Christ to be offred as a sacrifice to God the father?*

Sch. No: for when Christ died vpon the crosse, he once fully made that onely euerlasting sacrifice for our saluation for euer, and hath left nothing for vs to Heb,7,26,& 9,d,11,g,25,& 10,c,9.10.12.14,d,16. Luc,22,c,19

doe but thankfully to take the vse & benefit of that eternall sacrifice, which we cheefely doe in the Lords supper.

1 Cor, 11, f, 28 29.

M. *What is our dutie to doe, that we may come rightly to the Lords supper?*

Ier. 21, b, 7, & 29, b, 12, 13. Ioe, 2, b, 2, 13 Ie, 15, 16.

Sch. To examine our selues whether we be true members of Christ.

M. *By what tokens shall we know this.*

Luc. 22, c, 19, 1 Cor, 11, f, 24, 25, 26, Ro. 5, 5. 2. 8, 9, & 8, 2, 4, 5. 1, Tim, 1. c, 14, 15, 16. 1, Pet. 1, c. 13. 14. d. 21. 22. & 4. 2. 1. 2. 3.

Sch. First, if we heartilie repent vs of our sin: next if we stay our selues and rest in a sure hope of Gods mercie thorough Christ, with a thankfull remembrance of our redemption purchased by his death. Moreouer, if we conceiue an earnest mind, & determinat purpose to lead our life godly hereafter. Finally seing in the Lords supper is conteined a token of friendship & loue among men, if we beare brotherly loue to our neighbors, that is, to all men, without any euill or hatred.

M. Hauing sufficiently, as I thinke, examined thee concerning the cheef points of christian religion, I would see now, how breefely and effectually thou canst rehearse the whole summe of all that hath hitherto beene said,

Mat. 22. d. 39. Ioh. 13. d. 34. 35. 1 Cor. 10, d. 17 and. 13 the whole.

Sch. First the law of God conteined in the tenne commandements, setteth be-

fore

fore my eies a perfect rule of godly life, which I am bound to obeie vpon paine of eternall damnation: wherefore by the same law I doe know my sinne, and the wrath of God against me for the same, and that euerlasting death by Gods iustice is therefore due vnto me: which breedeth in me a horrible feare of mind, and troble of conscience, from the which it being impossible for me to be deliuered by mine owne wisedome, power, or vertue, or by any helpe or meanes of man, or angell, I am taught by the gospell, that Christ the sonne of GOD being made man without sinne, hath by his death suffred the punishment due for my sinnes, pacified the wrath of God his father toward me, and reconciled me vnto his fauor againe, and made me partaker of his owne iustice, and heire with him of euerlasting life; of all which benefits of Christ, I am made partaker by faith in him: which faith the holy ghost by the preaching of the gospell, hath wrought in my heart: confirming the same also by his holy sacraments, being visible & sure tokens and

Deut.4.a.1.2.b.13.
Psal.19,b.67.& 116.a.4.
Mat.19.16.17
Luk.10.c.25 26.27.28,
Rom.2.b.12.13 & 3.c;19.20.&.4.c.15
Gal.3.b.10.
2.Cor.2.b.7.& 7,c.9.10.
Ioh.1.b.14.c.29.
Esa.53.a.4.5.6.c.10.11.
Col.1.c.20.21.22.
Rom.3.d.23.& 8.c.14.15.16.17.& 10.a.4.
Gal.2.c.16.
Rom. 10.b.8.c.14.d,16.17.
1.Cor. 12.23.6.b.9.
Mat.28.d,19 20.
Mar.16.d,15 16.

pledges

pledges of Gods goodnes towards me, through Christ. The which faith as a liuely and fruitfull tree, should bring forth in me the fruits of good works, holinesse and righteousnesse, all the daies of my life, to the honor of God, who hath bestowed so many benefits vpon me: and to the profit & good example of my neighbors. For the increase of the which faith, and grace to please God, and for the accomplishing of all these things, I being of my selfe most weake, & vnable thereunto, ought to make continuall & most earnest sute by hartie praier vnto God the father, the giuer of all good things in the name of his sonne our sauior Jesus Christ: yeelding alwaies vnto him most hartie thanks for all his benefits.

Psal, 1, a, 5, Ma, 7, c, 17. 18 Lu, 1, g. 74, 75 Ro, 6, a, 1, 2, 3 Cal, 5, a, 6, Mat, 5. b, 6, 1. Pet, 2, c, 12, Ma, 9, e, 23, 24 Rom, 1, a, 7, & 9. d, 16. 1 Cor, 1, a, 3, & 2, Cor, 3, b, 5, 15, b, 10, Phil, 2, b. 13, Eph, 1, a, 5, 6,

M. *I do see my good child, that thou well vnderstanding the summe of christian godlinesse, Now it resteth, that thou so direct thy life by the rule of this godly knowledge, that thou seeme not to haue learned these things in vaine?*

Sch. I will doe my diligence, by Gods helpe, worshipfull maister, and omit nothing, so much as I am able to do, that I may answere the name and profession of a true christian. And also I will humblie

Iude f. 25. Mat. 13. c, 23, Luk, 12, f. 47, Rom. 1. c. 21. &. 2. b. 13. Eph. 4. d. 20. 21. &. 5. b. 8. 9 Phil. 1. b. 6. 10 11. Colo. 1. a. 5. 6 b. 9-10.

craue of almightie God, that he ſuffer not the ſeede of his doctrine to periſh in my heart, as ſowne in a dry and barren ſoile, but that he wil with the diuine dew of his heauenly grace ſo water, & make frutefull the dryneſſe and barrenneſſe of my hear t, that I may bring foorth plentiful fruits of godlines, to be beſtowed and laid vp in the barne and garnar of the kingdome of heauen.

Tit.1.d.16; Iacob.1.d.22. 23.25.&c.& 4.d.17. 1.Pe.2.d.20. 21. Luk.11.b.9.c. 13,& 1.b.7. Iaco.1.a.5;6 Mat.13.c.19. 20.&c. Ioh.15.c.16. Pſal.1.a.3. 1Cor.3.b.9.7 2.Cor.9.c.10 d.14.& 13.d. 16.17.18. Mat.3.c.12. & 13.d.23. Iohn.c.36. Ga.5.d.22.23 2.Cor,8.b.10 11.&c.

M. Do ſo my child, & doubt not, but as thou haſt by Gods guiding, firſt conceiued this mind & will, ſo ſhalt thou by his grace attaine to an happie & bleſſed end of this thy godly ſtudie and indeuor, to thy eternall ſaluation, & to the glorie of God: to whom be al honor, & glorie, world without end.

An admonition for the *morning*.

AWake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light. Eph.5.c.14.

It is time that we ſhould now awake out of ſleepe. Rom.13.d.11

The night is paſſed, and the daye is come nigh, let vs therefore caſt away the deedes of darkneſſe, and let vs put on the 12.

armor of light.

13 Let vs walke honeſtly as in the day, and put we on the Lord Ieſus Chriſt.

Let our light ſo ſhine before men, that they may ſée our good workes, and glorifie our father which is in heauen.

Matth.5.c.19 Wiſedome is a noble thing and neuer fadeth away, yea it is eaſily ſéene of them that loue it, and founde of ſuch as ſéeke it.

Sap.6.b.13. It preuenteth them that deſire it, that it may ſhew it ſelfe vnto them,

c.14. Who ſo awaketh vnto it betimes in

15 the morning, ſhall haue no trauell, for he ſhall find it ſitting readie at his doors.

Eccle.2.c.13 Wiſedome excelleth foliſhneſſe, as far as light doth darkeneſſe.

A Pſalme for the morning.

Pſal.113.a.1. PRaiſe God O yee children his ſeruants, praiſe ye the name of ỹ Lord.

Bleſſed be the name of the Lord, from this time foorth for euermore.

The name of God is highly to be praiſed, from the riſing vp of the ſun vnto the going downe of the ſame.

The

The day ô Lord is thine, and the night is thine, thou haſt prepared the light and the ſun. Pſal.74.c.4.

We haue laid vs downe and ſlept, & are riſen vp againe; for thou O God haſt ſuſteined vs. Pſal.3.b.5.

O God thou art our Lord, early in the morning do we ſeeke thee, & with our praier come before thee. Pſal.63.a.1.& 88.b.12.

We are thy ſeruants O Lord; grant vs vnderſtanding that we may know thy teſtimonies. Pſal.119,v. 125.

Make vs to know the way that we ſhould walk in, for we lift vp our ſoules vnto thee. Pſal.143.b.9.

Teach vs to do the thing that pleſeth thée, for thou art our Lord, let thy good ſpirit lead vs forth in the way of life. c.11.

Cauſe vs to heare of thy louing kindnes betimes in the morning, for in thee is our truſt. Pſal.143.b.8.

Repleniſh vs early in the morning with thy mercie; and we ſhall crie for ioy, and be glad all the daies of our life. Pſal.90.c.14.

For thou ô Lord art the thing that we long for, thou art our hope, euen from our youth. Pſal.71.a.4.

Psal.5. Through thée haue we béene mainteined euer since we were borne; thou art he that tooke vs out of our mothers wombe: our praises shall be alwaies of thée.

Psal.59.c.16 17. We will sing of thy power, & will praise thy louing kindnesse betimes in the morning: for thou hast beene euer our strength, our refuge, our defense, & our most mercifull Lord.

Glorie be to, &c. As it was, &c.

A praier for the morning.

Psal.3.b.4.& 4.b.8. WE yéeld vnto thée our most hartie thanks, O heauenly father, for that thou hast deliuered vs from all perils and dangers of the night, and brought vs safe to the beginning of this day; we beséech thée that thou wilt in the same, and euer héereafter, receiue vs into thy defense and protection; and as thou hast remooued the darknesse of the night, restored the light of the sun, and raised vs from slæpe, so thou wouldest vouchsafe also to remoue from vs the inward darkenesse of ignorance, to

Psal.91.a.1.2 3. the whole. Psal.74.c.16. Psal.4.b.6.& 36.b.9.

raise

raise vs from sleepe of sin, and to lighten our minds with the heauenly beames of thy most holy spirit, & with the knowledge of thy deer sonne our sauior Iesus Christ, the true light of the world; that we eschewing the works of darkenesse, may guide the steps of our liues after the light of thy holy word, walking comly as the children of light, in holinesse & righteousnesse, as in the day, and in thy sight: and in the end, may come to that most blessed eternall light, which thou doost inhabit, the same thy son our sauior Iesus Christ being our guide thereunto; to whom, with thée, and the Holy ghost, one God of most glorious maiestie be all honor and glorie world without end, Amen.

Ioh.14.b.26. & 16.b.13. Acts.26.c.18. 2.Cor.4.b.6. Ioh. 1.a.5.9. 8.b.12. & 12. 6.35. Ro.13.d.12. 13. Eph.5.d.8.c. 11. Psa.119.ver. 105. Lu.1.g.74.75 1.Tim.6.d.16

A morning praier for schollers.

VVE render vnto thée most heartie thanks O father of lights, the giuer of all good gifts, that it hath pleased thée to moue the minds of our parents and frends to set vs vnto the schoole in these our tender yeares, most méete for

Iacob.1.c.17.

Ec.12.a.2.&c
Pro.6.a.6.&.
b.6.&24.c.26
Psal.117.a.2.
Ioh.1.5.a.4,5
Psal.4.b.6.&.
36.b.9.
2.Cor.4.b.6.

the learning of all good things; most humbly beseéching thée, not to suffer their good hope and our best time to perish through our vntowardnesse, negligence, and slouthfulnesse. And because our watching, diligence and studie can profit nothing without thy grace, vouchsafe with thy heauenly beames so to lighten our minds and wits, and to indue vs with such desire and loue of good learning, wisedome and vertue, with such docilitie to conceiue, and memorie to reteine the same, that we in our childhood and youth, being well instructed in all good letters and vertue, may growe to be learned and godly men, to the profitable seruice of the common wealth, and of the holy Church, and to the setting forth of thy glorie. This we craue at thy hands O heauenly father, in the name of thy onely sonne our sauiour Iesus Christ, beseéching thée for his sake, to graunt the same. Vnto thée, with the same thy sonne, and the Holy ghost, one God immortal, inuisible, and onely wise, be all honor and glory for euer and euer.

Deu,4.b.9.10
&.31.b.12.13
Psal.78.a.3.4
Mat.19.b.13.
14.
1.Tim.3.d.13
Iohn.15.c.16

1.Tim.1.d.15

Another praier for ſchollers:

GRant O Lord God heauenly father, that we by thy diuine grace, ſetting the example of thy déere ſonne, & moſt bleſſed child Jeſus Chriſt before our eies, as the moſt cleare and moſt notable example of all other to be followed, may euen in theſe daies of our childhood and youth, applie our ſelues wholy to all good & godly learning, and to the obedience of thy moſt holy will, and that as we ſhall grow in yéres, we may alſo increſe more and more in good knowledge, wiſdome & vertue, & in the loue of all godly men, & ſpecially in thy heauenly grace and fauor, wherein reſteth perfect felicitie, through the ſame our ſauior Jeſus Chriſt; to whom with thee, and the Holy ghoſt, be all honor and glorie, for euer and euer, Amen. Luke. 2. g. 46 Eccl. 1 2. 2. 1. &c. Luk. 1. g. 2. 6. 53

An admonition for the euening *and night*.

IF any man walke in the daye, he ſtumbleth not, becauſe he ſeeth the light of this world. Iohn. 3. c. 19.

b.10. But if a man walke in the night, hee ſtumbleth, becauſe there is no light in him.

Ioh.1.a.5.9. This is the condemnation, the light is come into the woꝛld, and men loued darkeneſſe rather than light, becauſe their déeds were euill.

Iohn.11.b.9. Jeſus Chꝛiſt the ſonne of God is the light that ſhineth in darkneſſe, the true light which lighteneth euery man that commeth into the woꝛld.

Ioh.12.c.35. Let vs thereforꝛe walke, whiles we haue light, leaſt the darkneſſe come vpon vs; foꝛ he that walketh in the darke woteth not whither he goeth.

2.Cor.6.c.14. Iph,12.c.36. Let vs not beare a ſtrange yoke with vnbeleeuers, but whileſt we haue light let vs beleeue on the light, that we may be the chilꝛen of light.

Iohn.12.46. Let vs beleeue in Jeſus Chꝛiſt the ſonne of God, who came a light into the woꝛld, that whoſoeuer beleeueth on him, ſhould not abide in darkeneſſe,

Ioh.8,b.12. &.9.a,5. Whoſoeuer followeth Chꝛiſt the light of the woꝛld, he dooth not walke in darkneſſe, but ſhall haue the light of life.

There ariſeth vp light in the darke-

neſſe

neſſe vnto them that deale vprightly.

He that ſaith how that he is in the light, and yet hateth his brother, is in darkeneſſe, euen vntill this time. Pſal. 112.a.4. 1.Ioh. 2.b.9.

He that loueth his brother abideth in the light, and there is no occaſion of euill in him. b.10.

If thou haſt compaſſion vpon the hungrie, & refreſheſt the troubled ſoule, then ſhal the light ſpring out in the darkneſſe, and the darkeneſſe ſhall be as the noone day. Eſa. 58.a.10.

The pſalme for the euening *at night*

IT is a good thing to make confeſſion and praier vnto GOD: and to ſing pſalmes and praiſes vnto thy name, O thou moſt high. Pſal.92.a.1.

To ſet foorth thy louing kindnes early in the morning, & thy truth in the night ſeaſon. Eſa.6.a.1.2. Pſal.43.a.3.

Whileſt darknes couereth the earth & the people, let thy glorie O Lord ſhine vpon vs, and ſend foorth thy light & thy truth to direct vs.

2. Cor. 4. b. 6. Psal. 18. f. 27. O God who commandest the light to shine out of darkenes, shine in our hearts, & giue vs the light of the know ledge of thy glory, in the face of Iesus Christ.

Psal. 56. 13. Lighten our candle O God our Lord and make our darkenesse to be light, that we may walke before thee in the light of the liuing.

Psa. 119. v. 105 Luke 1. g. 79. Thy word is a candle vnto our feet, & a light vnto our paths: it giueth light to them that sit in darkenes, and in the shadow of death, it guideth our feet in to the waie of peace.

Psal. 119. verse 153. & 56. b. 13 Psal. 36. b. 9. & 13. a. 3. 4. Direct our steps in thy word, and so shall our feet bee kept from falling, and no wickednesse shall haue dominion ouer vs.

O Lord with thee is the founteine of life, and lighten our eies with the light of thy countenance least that we sleepe in death, & our enimie preuaile against vs.

Psal. 117. c. 13. and 56. b. 13. Math. 8. b. 12. & 22. 3. 13. & 25. c. 30. Acts. 26. c. 18. Bring vs out of darknesse, and out of the shadowe of death: Breake our bonds a sunder, deliuer our soules from death: O saue vs from that darkenesse

nesse, where is weeping and gnashing of teeth.

Open our eies that we may be turned from darknes to light, & from the power of Sathan vnto thee our God.

That we may receiue forgiuenes of sinnes, and inheritance among them which are sanctified by faith, that is, toward thy sonne Iesus Christ. c.18.

So shall we lay vs downe in peace, & take our rest, for thou ô God onely makest vs to dwell in safetie. Psal.4 b.8.

Glorie bee to the Father, and to the Sonne, and to the Holy ghost.

As it was in the beginning, is now, and euer shall bee, world without end, Amen.

A praier for euening and night.

O Lord our God in whose defense the safetie of mankind and all thinges doth rest, now the night hath darkened the world, and our bodies shall be laid a sleepe (than the which nothing is more like vnto death) we betake our selues wholie vnto thy protection: most Psal.2.91.146 & 147. and in infinit places Lu.8.g.52.&c Ioh.11.b.12. &c, 1.Thes.4.c.13 14. Ep.5.b.11.12. 2.Cor.11.c.14

humblie

humblie beſæching thée that thou wilt deliuer vs from the power of wicked ſpirits, the princes of darkeneſſe, which
Eph. 5.b.11. 12. to deceiue vs can transforme themſelues vnto angels of light; and from all ſinne, the works of darkneſſe, and
2 The. 5.a.5.6 &c.b.10. from all other perils and dangers both bodily and ghoſtlie, and that thou ſuffer vs not wholie to be oppreſſed, and as it were buried in ſléep, neither our minds ſo to be darkened, that we forget thée, but that whileſt our bodies are aſléepe our hearts may continually wake and watch vnto thée. And when that reſt
1. Cor. 7.d.20 Ep. 4.a.1. &c hath refreſhed our bodies & minds ſufficiently, ſo much as is requiſit vnto nature, the next morning may make vs more able and readie to ſerue thée, in that ſtate of life wherin thou haſt placed vs, to the health of our owne ſoules,
1. Theſ. 1.d.19 the benefit of our neighbors, and the glorie of thy holy name, through our ſauior Jeſus Chriſt; to whome with thee and the Holy ghoſt, be all honor and glorie now & for euer,

Amen.

Another for euening and night.

ALmightie God, who as thou hast made the day to labour and trauell, so hast thou created the night for the rest and refreshing of our werie bodies and minds, we most humblie beseech thee, that as the night darkneth and shadoweth all things, so thou wouldest for thy deere sonne Iesus Christs sake hide our sinnes, remouing them from thy sight, and putting away the memorie of them by eternall obliuion, that as our bodies shall haue the rest of sleepe, so also our minds by hope of thy mercie may inioy the rest of a quiet conscience, and so being wholie refreshed we maye awake, and rise vnto thy seruice the next day, and all the daies of our life, and when death it selfe shall come (from the which it is as easie for thee to raise vs, as from bodilie sleepe: we may rest in hope of that most ioifull resurrection, wherin our bodies shall awake vnto that euerlasting day, which shall neuer be interrupted with any darkenesse, when we shall be made partakers of the inheritance of

Esa,45,b,7,& 50,2,3, Eccle.5,b,12,

Psal,25,2,5,& 32,2,1,&,51.2 2.b,9. Esa, 43,d,25, Eze,18,c,22, Acts,3,d,19, Col,1.b.13.14 Psal.127.2 Prou.3.d. 24. Luk.8.g.52. 54. Iohn.11.b,12 c.25.f.43.44.

Col.1,b.12. Gal.4.d.26. Apo.21.g.23 and.22.b.5.3

the saints in light, in that most blessed citie, the heauenly Hierusalem, where shall be no need of candle, neither of the sun, nor of the moone, to lighten it; and thy sonne the lampe shall be our eternall light. Unto the which most glorious light, and kingdome of thy deere sonne, we beseech thee bring vs, for the same our sauior Iesus Christs sake: unto whome, with thee and the holy ghost be all honor and glorie, for euer; Amen.

Col.1,c.13.

FINIS.

A BRIEFE METHODE OF CATECHISING; wherein are handled these foure points.

1. *How miserable all men are by nature.*
2. *What remedy God hath appointed for their deliuerance.*
3. *How they must liue that are deliuered*
4. *What helps they must vse to that end.*

The same pointes are also corrected, and a forme of examining communicants added.

1. Pet. 3. 15. 16.

Be readie alwaies to giue an answere to euerie man that asketh you a reason of the hope that is in you, with meekenesse and feare.

The fifth edition, newly corrected and amended

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